A COMMENTARY ON THE CANTICLES OR THE *SONG of SALOMON.*

VVherein the Text is Analiſed, the Native ſignification of the Words Declared, the Allegories Explained, and the Order of times whereunto they relate Obſerved.

By THOMAS BRIGHTMAN.

Unto which is added brief notes out of ſeverall Expoſitors of the *Revelation*, touching the riſing and fall, progreſſe and finall deſtruction, of the Enemies of the Church; with ſome other Obſervances out of divers Writers.

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TO THE READER.

THat which the Queen of *Sheba* once affirmed before *Salomon*, is very true; *The Inſtruments of Gods bleſſings are the arguments of his love*: whence it is apparent that God did wonderfully declare his tender love to the Church upon earth, in continually raiſing famous men, who like burning lights in golden Candleſtickes, did ſhine forth to the honour and glory of his Sanctuary. And as no age (ſince the Apoſtles time) hath been ſo glorious for the light of truth, and the abundance of lights as the preſent, ſo I hope (without prejudice to any) our *Brightman* of bleſſed memory, for names ſake, may deſervedly finde a place among thoſe that were moſt famous in this kinde; for truely whilſt he lived he was, as Chriſt ſaid of *John Baptiſt, A burning and a ſhining light*. He was famous in Preaching, and for his converſation making himſelf an example to the Church, by practiſing what he Preached, living according to the rule of his Doctrine. Yea and that which is wonderfull, this light of ours being extinct,

1 King. 10.9.

Ioh. 5.33

ſtill ſhines brightly, for what elſe is his *Apocalyps* of the *Apocalyps*, but a *Light ſhining in darke places?* for ſurely ſo myſterious is that parcell of Scripture, that it is not to be interpreted by wit, but by the Spirit of Divination. But our *Brightman* hath made ſuch plaine interpretation thereof, that thou mayeſt eaſily behold the great myſtery of Iniquity of the Beaſt of *Rome*, as alſo Gods great mercy in calling the Jewes. And although many learned men have (to their glory) ſpent their whole time in the interpreting this part of Scripture; yet this our Author hath interpreted this and other moſt difficult places; witneſſe the Song of *Solomon*, and the latter part of the Prophecie of *Daniel*. Concerning the Song of *Solomon*, the Law of the Jewes is very well knowne by which young men under the age of thirty (before which time they did not enter into the Prieſt-hood) were interdicted to reade it, leſt thoſe things which were myſtically ſet forth, ſhould by the ſwaying of their paſsions, be enterpreted in the worſt ſenſe. But our *Brightman* amongſt others that have deſerved well in this alſo, expreſſes every word ſpiritually, whereby thou mayeſt receive Divine and heavenly pleaſures. All things are expounded with great labour, and applyed with great Judge-

Judgement; insomuch, that in this new path, you may walk in the foote-steps of the Spouse, Jesu Christ: or as the Jewes call it, enter the *Sanctum Sanctorum.*

The manner of his handling this Scripture, especially in the application, is universall; for he held this prophecie to be wonderfully difficult, whence it is no marvell, if some doubt whether he did attain to the genuine interpretation of the Song: but since the diffiulty of the Allegory hath occasioned such variance amongst the Interpreters, that it may almost be said; as many men, so many mindes: I hope it will not be distastefull to the Church of Christ, that the labours of this her godly sonne are published in Print, whereby the Reader may perceive the Authors great knowledge in this mysterie: hee doth acknowledge a marriage beween Christ and his Church; but in this he differs from the rest of the Interpreters, that what they conclude to be always, he restrains to certain times. I confesse, he that forsakes the ancient opinions of learned and godly men, and propounds to himself a new way, in which he walketh all alone, may (in good manners) be thought to erre; but because sometimes he that readeth understandeth that, which the Prophets themselves which Prophesied it did not know, and be-

cause

cauſe our *Brightman*, for his ſingular meekneſſe, humility, and godlineſſe, was thought by them amongſt whom he lived and had to do, to be free from all manner of affectation of Noveltie; as alſo becauſe he is not ſingular in his manner of interpreting: for amongſt the *Hebrewes*, *Aben Ezra* conceives the myſterie from *Abraham* to the Meſſias, to be here ſet forth; And ſome amongſt us from the Meſsias to the Churches freedome under *Conſtantine*: And in this they all agree, that ſome things are particularly to be applied. And laſtly, becauſe our Author doth not deſire credence in any thing, but where it may be grounded upon a ſure foundation, therefore *feare not, try all things, and hold faſt that which is good; The ſpirits of the Prophets are ſubject to the Prophets.*

1 Theſ. 21. 1 Cor. 14. 33.

But admit this Propheticall and particular application doth not pleaſe you; yet to behold the whole condition of the Church from the time of *David*, till time ſhall be no more; and this ſet forth in a ſhort and eaſie table, cannot chooſe but be both profitable and delightfull unto thee.

Reader, I thought good to premiſe theſe things for thy ſake, and for the Authors praiſe; (at which I chiefly aim) much more might be ſpoken, but read the Author, who in the Explication of the firſt verſe, doth by way of Proeme, admirably

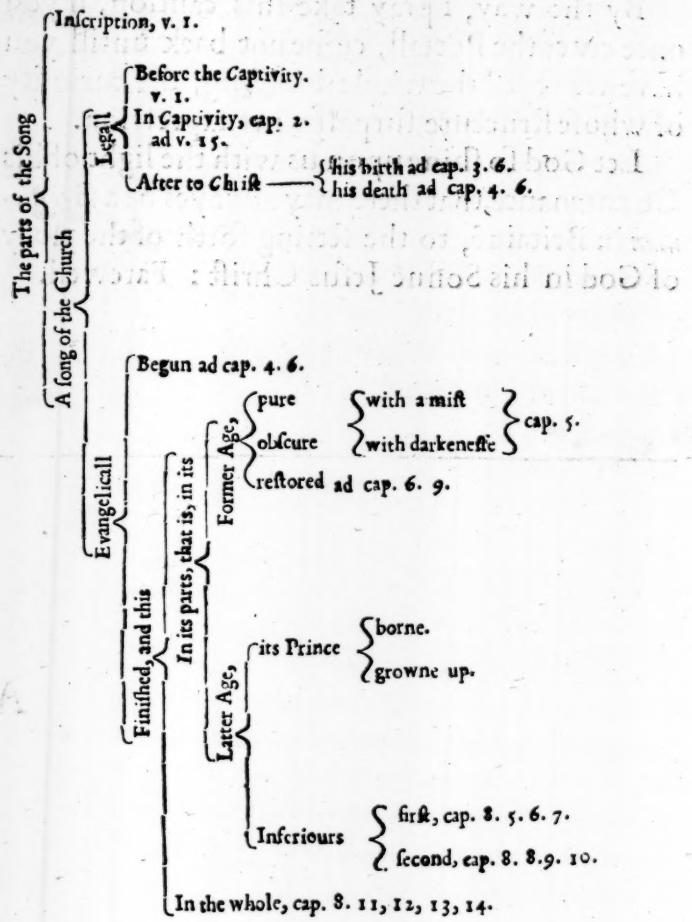
ſet

ſet forth the authority, excellency and uſe of this Song of Songs.

By the way, I pray take this caution, if you once enter the Portall, come not back untill you have ſurveyed the whole building, the curioſity of whoſe ſtructure, ſurpaſſes my expreſsion.

Let God ſo ſhine upon us with the light of his Countenance, that there may alwayes be a *Brightman* in Britaine, to the ſetting forth of the glory of God in his Sonne Jeſus Chriſt: Farewell.

A Table of the whole book of CANTICLES.



A Propheticall Expoſition of the whole Booke of the CANTICLES.

CHAP. I.

1 LET him kiſſe mee with the kiſſes of his mouth: for thy love is better than wine.

2 Becauſe of the ſavour of thy good oyntments, thy name *is as* an oyntment powred out: therefore the virgins love thee.

3 Draw me, we will run after thee: the king hath brought me into his chambers: we will rejoyce and be glad in thee: we will remember thy love more than wine: the righteous do love thee.

4 I am black, O daughters of Ieruſalem, but comely, as the tents of Kedar, *and* as the curtaines of Salomon.

5 Regard ye me not becauſe I am black: for the ſunne hath looked upon me. The ſons of my mother were angry againſt me: they made me the keeper of the vines: but I kept not mine own vine.

6 Shew me, *O thou* whom my ſoule loveth, where thou feedeſt, where thou lyeſt at noone: for why ſhould I be as ſhe that turneth aſide to the flockes of thy companions?

7 If thou know not, O thou the faireſt among women, get thee forth by the ſteps of the flocke, and feed thy kids by the tents of the ſhepherds.

8 I have compared thee, O my love, to the troope of Horſes in the chariots of Pharaoh.

9 Thy cheekes are comely with rowes of ſtones, and thy necke with chaines.

10 We will make thee borders of gold with ſtuds of ſilver.

11 Whiles the king was at his repaſt, my ſpikenard gave the ſmell thereof.

12 My welbeloved *is as* a bundle of myrrhe unto me: he ſhall lye between my breaſts.

13 My welbeloved *is as* a cluſter of camphire unto me, in the vines of Engedi.

14 My love, behold, thou art faire, behold, thou art faire: thine eyes *are like* the doves.

15 My welbeloved, behold, thou art faire and pleaſant: alſo our bed is greene:

16 The beames of our houſe *are* cedars, our rafters *are* of Firre.

A Prayer.

O Mercifull Father in Ieſus Chriſt, I beſeech thee beſtow thy holy Spirit for a guide unto me, to ſearch out theſe thy hidden Myſteries. All the knowledge of this ſong is exceeding delightfull and pleaſant: yea that which ſtands before the door, and offereth it ſelf freely to every one: how delicious then is that which thou haſt layd up in the inward treaſuries, ſhut up with ſo many lockes and bolts, that no mortall man can breake through unto it, but he to whom thou wilt vouchſafe an entrance for thine onely ſons ſake. Be preſent, I beſeech thee, & thou which haſt poured forth fiery tongues in times paſt upon thy ſervants, grant that I may underſtand the language of the Bridegroome and of the Bride, and may declare their ſpeech purely and holily to thy ſervants; to the glory of thy Name, and the edifying of thine Elect, through our Lord and Saviour Ieſus Chriſt. *Amen.*

The Analyſis, or Reſolution.

THe Authority of this Song is declared by the Inſcription. Then he proſecuteth his purpoſe in verſe, which is wholy imployed in deſcribing the condition of the Church, aſwell as it was Legall, from the

the time of David *to the death of Christ, in the* 3. *first* chapters, *and to the* 6. verſe *of the* 4. chapter. *As alſo, as it is Evangelicall unto the ſecond comming of Christ to the end of the book. The Legall Church is ſet forth in a divers fortune, which for plainneſſe ſake we divide into* 3 *times. First what it ſhould be till the Captivitie, in the whole firſt Chapter, and the* 2. *firſt* verſes *of the ſecond. Secondly, what in the Captivity it ſelf, to the* 15. verſe *of the ſame Chapter. And laſtly, what it ſhould be afterward to its laſt abrogation or diſſolving, which reacheth to the* 6. verſe *of the* 4. chapter. *Before the Captivitie, beginning at his Father* David, *he ſheweth what condition that enjoyed under him,* verſe 1. 2. *afterwards under himſelfe,* verſ. 3. *And from thence what it ſhould be under his ſonne* Rehoboam, *to the* 9. verſe: *under* Abija *and* Aſa, verſ. 9, 10, 11. *under* Iehoſaphat, *verſ.* 12. *under* Iehoram, Ahazia, Ioaſh, Amaziah, Huzijah, Iotham, *and* Ahaz, *verſe* 13. *under* Hezechia, verſe 14. *under* Manaſſes *and* Ioſias, *verſe* 15. *and* 16.

THE EXPOSITION.

Verſ. 1. *Let him kiſſe me with the kiſſes of his mouth, for thy love is better then wine.*

THis Propheſie following agreeth well neere in all things with that of Saint *Iohn* in the *Revelation.* They fore-ſhew the ſame events in the like times. And either of them directeth his courſe to the ſame marke. They differ ſo much in beginnings as *Salomon* exceeded *Iohn* in age. They alſo follow ſomewhat, a divers manner of handling it. *Iohn* ſetteth forth the ſtrifes and battells of the Church more at large, and exactly painteth out her enemies with a greater caution or heed taking. But this Propheticall Paranymph (or marriage maker) toucheth theſe things more ſparingly, deſirous onely to ſet forth the joyfull events of the Church, he ſcarcely mentioneth at all any accidents, whereby this nuptiall ſong might be diſturbed: or at leaſt ſo ſeaſoning her troubles, that much pleaſure may alwayes appeare in them.

But firſt let us weigh the words, then let us ſee the Application. Kiſſes are ſometimes taken for faire, milde, and pleaſant words, as chidings and brawlings are compared to wounds, as *Salomon* ſaith, *Prov.* 27. 6. *The wounds of a lover are more faithfull then the flattering kiſſes of an enemie.* The Church then deſireth to be inſtructed

with the words of her Bridegroome, which she calleth Kisses, as the most assured pledges of the Bridegroomes love; neither can any thing be compared with this love; therefore she preferreth it before wine, which is chiefely esteemed among those things which taste most pleasantly: for the comparisons of this song are taken from such things which do chiefely tickle up the sences: becausе our infirmity is such, that we commonly feele no greater pleasure in this life, then in those things which pertaine to these inferior sences. This is the sum: the company of the faithfull doe chiefely desire to be altogether over-whelmed in a most familiar conversation with Christ, and to be most plentifully instructed with the words of his mouth: which they confirme to be the greatest pleasure that can be. Now for the Application. *Solomon* beginneth from the Church of his time, and sheweth the face of it as it was in the Raigne of his Father *David*, in this and the next verse. Christ then by the mouth of *David* (bearing his Type) kissed the Church, instructing it with most sweete *Odes*, *Psalmes* and *Songs*, wherein that time was most excellent above all others. *David* is called the sweete singer of *Israel* by the Testimony of the Spirit, 2 *Sam.* 23. 1. Whereof the booke of *Psalmes* is a plentifull witnesse. *Solomon* also composed 1005. songs, but very few of them are recorded in the Sacred Treasury.

The Prophets, which were many then, and at other times, did chide very often; but not kisse: They reproved sins, they thundred out Judgements, they terrified with threatnings: whereas this sweet singer of *Israel*, powred out almost nothing but prayers, thanksgivings, promises and Exhortations: worthily were these the times of kissing and imbracing: chiefly, if ye adde all that care and diligence, which hee applied to ordaine the worship of God most fitly, 1. *Chro.* 23. *&c.* With these kisses, which even burned with love of the divine word and of all pietie, the people had then no lesse desire to be imbraced (if ever at any time.) *David* rejoyced, when they said unto him, *Let us go into the house of the Lord.* And seeing the readinesse of the people, preferring the worship of God before all Wine, *Psal.* 122. 1. The King himself likewise in the sweetnesse of singing (a figure of the Bridegroom,) with diligence and desire of Religion, (one of the company of the faithfull) did not he desire one thing of the Lord, *that he might dvvell in the house of the Lord all the dayes of his life? Psal.* 27. 4. He manifestly confirmeth the Law of the mouth of God, to be betteer to him,

him, then many thousands of Gold and silver. And his judgements to be sweeter then hony to his mouth, *Psal.* 119. 72. 103.

Vers. 2. *Because of the savour of thy good ointments, thy name is as an oyntment poured out, Therefore the virgins love thee.*

Here, with an elegant *Periphrasis*, is set forth the consideration of the name of the Bridegroom, from the effects: whose force is weakned by the similitude; For the sence is, *Thy name is an oyntment poured out, very well answering to the smell of thy oyntments.* *Oyntments* signifie the gifts of the spirit: and the smell of these gifts, is that fruit and sweetnesse, which is received by the *Communication* of them. Now whereas the Church publisheth the oyntments of the Bridegroome, it properly pertaineth unto Christ, which is a most replenished treasury of the infinitnesse of all graces. Yet it is not to be doubted, but here together with Christ, *David* his type may also be beholden, who being repleni hedwith great abundance of most divine graces, breathed out their sweetnesse to Gods people which he governed.

He was a man after Gods own hear., by whose example the Kings following are commended. He was ordained to be the *annointed of the God of Iacob*, 2. *Sam.* 23. 1. *God annointing him with his holy oyl*, *Psal.* 89 21. Neither was it without cause, that he was three times *anointed.* First privatly by *Samuel*, secondly by his own Tribe, thirdly by all *Israel:* whereas the other Kings were only anoynted but once. Whence that name is worthily given him, *Psal.* 2. 2. *The Kings of the earth stand up, and the rulers take counsell together, against the Lord, and against his anointed.* Wherefore, in these words *Solomon* declareth the happinesse of those times, which had a King so well furnished with all the gifts of the spirit.

The virgins are the citizens of the Church, that people of God, which obeyed his government, who therfore loved his King exceedingly, because they saw him anoynted of God, and enriched with such notable and excellent gifts. The love of the virgins first shewed it self, when *Saul* persecuted *David*, secondly in his two yeers wars with *Isbosheth*, and thirdly in *Absolons* conspiracie, when the true citizens divinely smelling the *Odour* of the annointed King, could not be terrified by any dangers, from cleaving to him with firme mindes. So short, but lively, is the image of the Church in *Davids* raigne. Notable in kisses: In the figurative *Messias:* In the peoples desire of those kisses, and the love of the virgins in the true Subjects, a most happy Kingdom wherein these four reigned.

Vers. 3. *Draw me, We will run after thee. The King hath brought me into*

into his Chambers: We will reioyce and be glad in thee: We will remember thy love more then Wine: the righteous do love thee.

In this one little verſe, *Solomon* intreateth of the Church during his raigne, whoſe whole condition is divided into ſixe members.

Firſt, the King drawing by his example, and the ſpirit working together in the faithfull. The firſt authority of his raigne began with the publiſhed meeting at *Gibeon*, 2. *Chro.* 1. 2. Of what force was this attraction? There followed moſt calme peace, ſuch abundance of wealth as no where the like: wiſedome almoſt more then mortall. Glory which amazed all other Kings: and (which exceeded all) a beholding next unto God. Theſe were enough to have drawn the moſt unwilling. But the people followed willingly: *We will run* (ſay they) *after thee.*

Secondly here is taught, that the people drawn by the Kings example, do flie with a ſwift courſe: He commanded the meeting at *Gibeon*: they flocked thither in great troopes, 1 *Chro.* 1. 13.

Thirdly, the chamber, whereinto the Bride is brought: was that moſt magnificent Temple built by *Solomon*. This houſe is the inner chamber; nay rather the couch and Bed (as it is afterward called) wherein the Bridegroom converſeth with the Bride moſt familiarly: whither *Solomon* brought the Church, when for her ſake he built and adorned it ſo beautifully; and eſpecially by drawing the people into the Temple, on the day wherein he dedicated the houſe, going before them with ſacrifices, prayer and thankſgiving, as 1. *Kings* 8. through the whole chapter.

Fourthly and fiftly is declared, how joyfull all the people were of thoſe things, ſo happily begun and continued for many yeers.

Laſtly he ſaith, *the upright love thee.* But why doth he mention the upright, as though there were any in thoſe times whoſe hearts were not ſincere and ſound? verily he ſeemeth by theſe words to paſſe over privily thoſe bleſſed times to a ſorrowfull falling away. We know how grievouſly *Solomon* fell in the laſt yeers of his reigne, by bringing in ſtrange wives, 1. *King.* 11. His heart was not found towards the Lord, but he followed *Aſhtaroth* and *Milcom*, and built an high place for *Chemoſh* and *Molech*. But did not many of his flattering courtiers run before, whither they ſaw the King ready to decline? But the faithfull and upright in heart, remained firm in the truth, howſoever deſtitute of the Kings authority. Here then we may behold the beginning and middle of his raigne very pleaſant. The King leading, the people following, The Temple built moſt

moſt magnificently, the great mirth and rejoycing of all men. But the moſt part in the end were defiled, yet the love of the upright was conſtant, though many fell away to Idolatrie.

Verſ. 4. *I am black, but comely (O ye daughters of Jeruſalem) as the Tents of Kedar: as the Curtains of Solomon.*

Having ſpoken before of the flouriſhing eſtate of the Church: now the withering age followeth, which is wholly prophetical, and ſo are all the reſt which follow. Brightneſſe and light are tokens of mirth and gladnes, and are ſo uſed in the Scriptures. Black and darkneſſe are applied to griefe and mourning. And truely there hapned mournfull times preſently after *Solomon*, when his ſon *Rehoboam* by an undiſcreet anſwer, drave ten Tribes from the Church. No marvell then if ſhe mourned in black: a matter ſo full of offence, that it might make the ſtrongeſt to ſtagger, and the weak to fall altogether: wherefore leaſt any ſhould ſplit his ſhip againſt this Rock, the whole rage of that time, is not deſcribed in a word, as before, but in full five verſes. He beginneth at the falling away of the Tribes, where a great alteration hapned, aſwell in the Church as in the Kingdome. The Church affairs are firſt declared briefly in this verſe, afterward ſeverally in the 6, 7. and 8. verſes. The ſtate of the Kingdome in the 9. verſe. As concerning the briefe explication.

The Church confeſſeth her ſelf made brown and black by the loſſe of her children, and much of her former beautie; The two ſimilitudes in the end ſeem to agree with the two diſtinct members in the beginning of the verſe, *I am black as the Tents of Kedar: but comely as the Curtains of Solomon.* The *Kedarens* are *Arabians*, living in hair-cloth Tents, made of Goates hair. *Solinus, chap.* 45. which they carried with them whither they would. *Pliny. lib. 6. chap.* 28. But the curtains of *Solomon* were ſuch as did not only exceed the *Kedaren haircloth* by almoſt infinite degrees, but alſo they had a ſetled abode; whence the Jews figuratively uſed them for every part of the houſe, as with *Ieremiah, chap.* 4. 20. *Suddenly are my Tents ſpoiled, and my curtains in a moment.* This alſo ſheweth that he wrote this ſong after his repentance: for if he had known theſe things before his fall, A prophet needed not to have been ſent to admoniſh him of renting the Kingdom *from him, and giving it to his ſervant*, 1. *Kings* 11. 11.

Verſ. 5. *Look not upon me becauſe I am black, becauſe the ſunne hath looked upon me: my mothers children were angry with me; They made me the keeper of the vineyards: but mine own vineyard have I not kept.*

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In this verſe is a ſpeciall deſcription of the two Tribes, as there is of the other, and in the two verſes following. In this verſe in the firſt words, he preventeth the contempt which might be objected; and then ſheweth the cauſes of her calamitie. *Look not upon me* (ſaith ſhe) that is to ſay, behold me not diſdainfully; which words do not only command but alſo foretell in what eſtimation ſhe ſhould be among her own people. The cauſes are three; firſt the principall: *becauſe the Sun hath looked upon me*, that is, heaven hath inflicted this calamity on me, as God hath threatned it before, 1 *Kings* 11.11.30. & 31. And *Rehoboam* regarding not the hand that ſmote him heareth of *Shemaiah*, *Thus ſaith the Lord*, *this thing is from me*, 1 *Kings* 12. 24. The wrath of God is here very well deſcribed by the heat of the the ſunne.

Secondly, the inſtrumentall cauſe, *My mothers children*, (not only by kindred, but alſo by Religion) being grievouſly offended at me, have broken off their former conjunction with me, and conſulting privately by themſelves, are altogether ſeparated from mine acquaintance. See the Hiſtory, 1 *Kings* 12. 16. *&c.* The third cauſe giveth occaſion to the former cauſes, *They made me the keeper of the vineyards*, *but mine own vineyard have I not kept*, do you ask the cauſe, why God and her brethren were ſo offended? Thus it was. The chiefe authority deferred to the Tribe of *Iuda*, both by Gods decree, and the conſent of their brethren, was ill adminiſtred by her: The Lords vineyard was committed to her to be kept: For *he deſpiſed the tent of Joſeph, and choſe not the Tribe of Ephraim, but choſe the Tribe of Iuda, even mount Sion whom he loved*, *Pſal.* 78. 67. 68. yet through *Solomons* Idolatry, and defiling Gods worſhip (by the juſt judgement of God) the other Tribes were offended at *Iuda*, and by ſeparating themſelves made the Church deformed and polluted.

Verſ. 6. *Tell me* (*O thou whom my ſoule loveth*) *where thou feedeſt, where thou makeſt thy flock to reſt at Noon: for why ſhould I be as one that is vailed by the flocks of thy companions?*

Having ſpoken of the ſtate of Religion in the two Tribes, how, and for what cauſe they were afflicted; Now he ſpeaks of the ſcattered reliques in the other ten. This *verſe* containeth a queſtion of the beloved, and the next, the Lovers anſwer. This hath a petition in the firſt part, and an inquiry in the reſt: The Petition ſheweth the great care of the godly; their minds were inwardly inflamed with his love, though hee were out of their ſight. They ask of him himſelf (but whom ſhould they ask elſe) where hee is whom they ſeeke

ſeeke. They knew he was alwayes in heaven; but not without cauſe they doubted where he fed and folded his flock on earth. They ſaw their brethren falne away from *Iudah*; yet they knew there was neither God, nor Prieſthood, nor Law in *Iſrael*, 2 *Chr.* 25. 8. The queſtion is, *Why ſhould I be as one that is covered among the flocks of thy companions?* A woman veyled or covered, is taken for a Whore, as *Gen.* 38. 14. Their manner was to cover themſelves: It is alſo much uſed in mourning; as the Leaper was commanded, *Lev.* 13. 45. and *Mich.* 3. 7. It ſignifieth in this place, as if he ſhould ſay, Why ſhould I be like a woman, pining my ſelf with grief and ſorrow, in beholding the wiked Idolatry of the *Iſraelites?* Why ſhould I live among theſe Idolaters? Where I am inforced to hide and cover my ſelf, not daring to ſpeak what I think? It is to be obſerved, that the ſeducers of the people, are called his fellowes: not by a true name, but by reaſon of their ambition, wherby they boaſted to be equall to the high Shepheard, and carryed themſelves as his fellowes. For the ten Tribes had forſaken the true God, and coyned a new Religon at their pleaſure, as yet they had the ſame right which the chief Shepheard had, to make lawes for their flocks, how God ſhould be worſhipped of them. As the *Pope* now boaſteth to be Chriſts fellow, making new Religions, with puniſhment inflicted on thoſe which obſerve them not. Such was the pride of *Ieroboam* and the other *Iſraelites*, who would be fellowes with him, to whom all are ſervants.

Verſ. 7. *If thou know not (O thou faireſt among women) goe thy way forth by the footſteps of thy flocke, and feed thy Kids beſide the Shepheards Tents.*

This is the anſwer of the Bridegroom, comforting his beloved in her grief; who (whileſt ſhe, which was defiled with ſuch deformity) was adjudged by him to be the faireſt of women, and to excell all other congregations in the world. For although theſe reliques lurked here and there in the Kingdome of *Ieroboam*, yet made they but one Church with the two Tribes. Then he ſhewes her the path where ſhee ſhould go, and with his finger pointeth to the paſtures where he reſted whom ſhe ſought. The flocke are the two Tribes, among whom the Church was more apparant; the Kids are the ſcattered reliques of the *Iſraelites*. When he appointeth them paſture beſides the Shepheards Tents, hee bids them goe into *Iudea*, and worſhip the Lord, after the inſtitution of the true Prieſts.

Verſ. 8. *I have compared thee (O my Love) to my Mare, or to my Troope of horſes in Pharaohs Chariots.*

This comparing of his Love to a *Mare*, may ſeem a groſſe ſimilitude to diſtreſſed Lovers, but to the Counſell of the Spirit moſt ſweet and Divine.

We have ſeen in what caſe Religion was, aſwell among the two Tribes, as among the diſperſed reliques. This one verſe toucheth the Civill ſtate, what can be more ſervile, then to be joyned like a Horſe to a Chariot, to draw therein at the Drivers pleaſure, and againſt thy will to endure the Harneſſe, the Bridle and the Whip? Such was the condition of that Kingdome, by whoſe aid and ſuccour his *Love* was protected. For in the fifth yeer of the reign of *Rehoboam*, when they had a little breathed after their former troubles, *Shiſhak* the king of Egypt made war upon them, having twelve hundred Chariots, and a very great Hoſte. He took many fenced Cities, and had proceeded to the utter waſting of the Land, had not the Lord at the length pitied them, and turned away the rage of his wrath from *Jeruſalem*, ſo that he would not utterly deſtroy it, but only bring it in bondage to the *Egyptians*. As he ſaith by the Prophet *Shemaiah*, 2 *Chron.* 12. 8, 9. *Nevertheleſſe, they ſhall be his ſervants, that they may know my ſervice, and the ſervice of the Kingdomes of the countries.* This *Shiſhak* entring into the City, took away the treaſures of the Houſe of the Lord, and the treaſures of the Kings houſe: he carried away alſo the ſhields of Gold which *Salomon* had made. Behold the Church now like a *Mare* in the Chariots of *Pharaoh*. The drawing *Mare* betokeneth ſervitude: The *Chariot*, that they ſhould be compelled unto it by war. *Pharaoh* (by a common name) the King whom they ſhould ſerve, how brief and plain it is deſcribed? yet, leſt the Saints ſhould faint altogether under the weight of ſuch calamity, their comfort is, that he calleth her his *Mare*, as if he ſhould ſay, although I deliver thee over to *Shiſhak*, yet underſtand, I have a care of thee. I do challenge thee for mine own, and thou ſhalt be ſafe under my protection. Note that hee, whom the holy Scripture calleth *Shiſhak*, is called by prophane Writers *Sterôoſis*: And hee joyned Kings together to draw his *Chariot*, *Diod. ſic lib.* 1. *pag.* 37. *lin.* 23.

Verſ. 9. *Thy cheeks are comely with Turtles, or with rows of Jewels, Thy neck with chaines of Gold.*

Wee heard in the Analyſis, that this, and the two next verſes, did belong to the Kingdom of *Abijah* and *Aſa*. *Abijah* ruled but a while, and therefore no great variety of matter hapned in his time: therefore that which is common to both, is delivered in the beginning of this

this *verſe*, but that which concerneth the affaires of *Aſa*, is afterwards ſet forth more at large. The *Iewels* like *Turtles*, betoken chaſtity and carefulneſſe: The two *Cheeks* are the moſt conſpicuous parts of the body; theſe were the Tribes of *Iuda* and *Benjamin*, in whom the Church at that time was chiefly known unto men. This chaſtity and carefulneſſe appeared firſt in *Abijah*, who making warre with *Ieroboam*, endeavoured with gentle ſpeech to call back the ten Tribes from their wicked purpoſe, warning them of their falling away from God. *There are with you* (ſaith he) *Golden Calves, which Ieroboam made you for gods; but wee have the Lord our God, whom we have not forſaken; and the Prieſts which miniſter unto the Lord, are the ſonnes of Aaron, and the Levites wait upon their buſineſſe*, 2 Chro. 13. 8. 10, *&c.* for although this integrity was not pure without any pollution, as appeareth, 1 *King.* 15. 3. yet was it Turtle-like chaſtity to that filthy whoredome of the *Iſraelites*: ſo when *Abijah* and the two Tribes were beſet both behind and before, they cried unto to the Lord, Behold the voyce of Turtles, carefull, doubtleſſe, in ſo great a ſtrait, but adorned with holineſſe as with Jewels; the Lord heard them, and ſtroke *Ieroboam*, and all *Iſrael* before *Abijah* and *Iudah*, with a great ſlaughter, 2 *Chron.* 13. 14, 15. So *Aſa* beſet with almoſt infinite hoſts of *Zerah* the *Ethiopian*, called upon the Lord, in the voyce of a Turtle, ſaying, *It is nothing for thee to help, either with many, or with them that have no power; help us, O Lord our God, for we reſt on thee, and in thy name we goe againſt this multitude; O Lord, thou art our God, let not man prevaile againſt thee.* Whereby the enemies were put to flight, and the Church greatly inriched with their ſpoiles, 2 *Chron.* 14. 11. &c.

Verſ. 10. *Wee will make the borders of Gold with ſtuds of Silver.*

The Spirit proceedeth to ſhew the condition of the Church under *Aſa*, that hee might give her yet a more comely ornament, as it is declared by the taking counſell of adorning the *Spouſe*; *Wee will make thee* (ſaith he) *borders of Gold*; that is wont to be better, which is brought to paſſe by the conjoyned ſtudies of many, then that which is done by one alone. Furthermore, Gold is now alſo added, no leſſe excellent in the ſingular workmanſhip, then in the price it ſelf, for it ſhould be chequered with ſilver ſtuds. This did openly foreſhew that conſtrained meeting of the Kingdome by *Aſa*; and that conſultation made by the common conſent of the people, and of all orders in the fifteenth yeer of his reigne, of taking away all abominable gods out of the whole Land of *Iuda* and *Benjamin*; and a penalty

imposed on him that would not seek the Lord, 2 *Chro.* 15.9.10. *&c.*

Now was order taken for adorning the spouse, not by the Kings authority alone, but by the decree of all orders. And that Reformation which was begun, in the beginning of his reigne, was now more fully grown to a ripenesse. The silver studs were that faithfull executing of the decree, whereby the Kings grand-mother *Maahka* was put from her regency for her horrible idolatry. 2 *Chro.* 15. 16.

Vers. 11. *Whilest the King was at his repast, my Spikenard gave smell thereof.*

Ye have heard before that the gifts of the spirit, are shadowed by oyntments: and Spikenard (which is chief among oyntments) rightly betokeneth the most excellent gifts. Therfore while the King sate, the spouse as it were opening a Box, perfumed all the neighbourhood, with breathing out most holy graces.

But if any ask who the Prophet saith sate at this repast? Behold King *Asa*, compassed with a large garland of *Iewes and Israelites*, in that assembly, where he made borders of gold with studs of silver, 2 *Chro.* 15.9,10. A covenant was made: but what mirth of a banquet could be compared with this delight? Furthermore the joy in sacrificing (which was great at that time) had the holy pleasure of banqueting conjoyned to it by the Law. As concerning the smell of the *Spikenard:* how pleasant was it to make a covenant among so many people, to worship the Lord, with all their heart, and with all their minde. Many of *Ephraim, Manasses and Simeon*, stirred up by the sweetnesse of this smell, clave to *Asa*, seeing the Lord his God to be with him, &c. As it is said, 2 *Chr.* 15.9. Therfore whatsoever is spoken of the Church in the raign of *Asa*, is contained in these 3. little verses.

Vers. 12. *My beloved is as a bundle of Myrhe unto me: He shall lie between my breasts.*

Herein are three things signified: sweetnesse of knowledge by *Myrhe:* Administration of doctrine by breasts: and the quiet and continuall use thereof by lying or resting. All which concerne the times of *Iehoshaphat:* who besides that care of preserving the chaste and pure Religion which he had received of his father, he was also excellent in the study of teaching, sending governours and Levites, with the book of the Law to all the cities of *Iuda and Benjamin*, that they might teach the people, the will of God, 2 *Chro.* 17.7,8,9. He also appointed Judges through all the fenced cities, and in *Ierusalem*, of the Levites and Priests, and elders of the families, for the judgements of the Lord, and for controversies: which Iudges were as breasts, yeelding

yeelding the pleasant knowledge of Gods will. And also *Iehoshaphat* (diligently labouring that each one should perform his duty holily and faithfully) shewed a lively image of the Bridegroom, lying between the breasts of his love, 2 *Chro.* 19. 5,6. *&c.* This resting was only called a provocation, because that since the Kingdom was rent under *Rehoboam*, a grievous darknes covered the Church, howsoever it seemed more pleasant at one time then at another, yet this rest was quiet, because the fear of the Lord fell upon all the kingdoms of the lands that were round about *Iuda*, that they should not fight against *Iehoshaphat*. The Philistians also brought tribute, and the *Arabians* flocks, 2 *Chro.* 17. 10. 11. the *Moabites* made war against them, but were soon overcome. After which they returned to their former rest. 2 *Chro.* 20. 29. 30. pleasant then was that rest, which was molested by no troubles.

Vers. 13. *My welbeloved is as a clustre of Camphire unto me, in the vines of Engedi.*

In these words is excellently declared what next succeeded *Iehoshaphat*: in the times of *Iehoram*, *Ahazi*, *Ioash*, *Amazia*, *Huzzia*, *Iotham and Ahaz*, whereof some were apparently wicked; some obscurely godly; he stayeth not to remember them all severally (least he should thereby pollute the marriage Feast, and cause the guests to loath the banquet) but briefly binds them up altogether in a bundle. And where he addeth in the end, *in the vines of Hengadi*: he teacheth, that this company should spring up in the middest of the chiefe Princes, who for their pleasant and plentifull fruit, may worthily be compared to most fruitfull vines. Now the Princes before them, were *Asa* and *Iehoshaphat*; after, *Hezekiah and Iosias*, between whom this cluster of *Camphire*, with their berries, sprung up among the vines.

Vers. 14. *My love, behold thou art fair, behold thou art fair: Thine eyes are like the doves.*

The doubling of the words, declared her excellent beauty, especially with the *Hebrews*, who use it familiarly for Superlatives. The eyes of Doves are chaste and shamefaced, which wander not hither and thither to seek new loves. Such is the chastity of the Church, when as contented with one true God, she turneth not her eyes to idols, or any other invented worship. These things then undoubtedly pertain to *Hezekiah*, which restored true and pure Religion to the Church, casting out all Idolatry. Then truly the Church did wonderfully shine, when by the testimony of the spirit it self, the like had

not

not been in *Ierusalem* since the dayes of *Solomon*, 2 *Chro.* 30. 26. But were there not dove-like eyes, which when hee considered their wanton lookes even towards the *Brazen Serpent*, hee commanded it bee broken, though it had been Gods own ordinance, and an excellent Monument of former memory, 2 *Kings* 18. 4. Loe here excellent chastity joyned with like wisdom.

Vers. 15. *My Welbeloved, behold thou art fair and pleasant: Also our Bed is green.*

How coherent is this praise? which aswell instructeth the minde in knowledge, as it endueth the heart with Religion. It is one thing for us to be thankfull to Christ, and another thing for Christ to be thankfull to us. He accounts us thankfull by reason of election, we feel not him sweet and pleasant, before we be called to the knowledge of the truth: and our hearts be kindled with a desire of godlinesse. But if any godly one desire to know the state of the Church after the death of *Hezekias*, the Bride declareth it in commendations of the Bridegroom. She then flourisheth, when she may freely behold and set forth the beauty of her beloved, which verily hapned in the time of *Iosias*, in whose excellent sanctity the Church saw the sweetnesse of her beloved, 2 *Chro.* 34. *and* 35. At sixteene yeers of age he began to seek the God of his father *David*, four yeers after, to cleer *Iuda and Ierusalem* from the high places and the groves: and from carved and molten images, 2 *Chro.* 34. 3. Religion adorneth every age but especially that tender age aswell for the present and unexpected ripenes of it, as for a greater hope therof in time to come.

But the latter part of the verse, declareth more fully the History of *Manasses & Ammon. Also our bed is green.* The Kings chamber (before) signified the Temple. Neither is it to be doubted but (Bed) is here used for the same, which is wont to be placed in the more inward and privy Chamber, where the godly may injoy Christ most familiarly. This Bed waxeth green like the meadowes, in the beginning of the spring, whose beautie the winter had defaced, if they had alwayes kept their greennesse, it had been unnecessary to make mention of it. And if *Iosias* had succeeded next after *Hezekias*, it had been as superfluous to make mention of the Temples flourishing, as of green grasse in summer. The words then declare aswell that winter which miserably afflicted the Church under *Manasses and Ammon*, which shook off altogether the flowers of godlinesse, and exposed Christs Bed to all injuries and tempestuous stormes, 2 *Chro.* 33. As also the pleasantnesse of a milder time, under *Iosias*, who beauti-

beautifully repaired the winters ſpoiles. And the event very well anſwered the propheſie, for the purity of Religion was the firſt care of *Joſias*, when he was yet a childe: but after in the eighteenth yeer of his reigne he applied his minde to re-edifie the houſe of God, deſirous to leave the Bed green, which he had found grievouſly rent and torne with ſtormes and tempeſt, 2 *Chro.* 34. *&c.*

Verſ. 16. *The beames of our houſe are of Cedar, our Rafters are of Firre.*

This more fully ſets forth that which was begun before, declared by the green bed, for firſt the graſſe is green which afterward ariſeth into a talk, and forthwith groweth till in the end it come to it's full ripeneſſe. The infancy of *Joſias* was pleaſant, but his riper age yeelded more pleaſant fruit, whereof there was hope, even from his cradle. He ſent *Shaphan*, *Maaſeiah*, & *Joah* to repaire the houſe of the Lord his God. He gathered mony of the Tribes of *Manaſſes* and *Ephraim*, and all the reſt of *Iſrael*, and of all *Juda and Benjamin*, to repaire the common houſe of the Bridegroom & the Bride; Wherein they might mutually delight themſelves; He gate workmen and builders to hew ſtone and timber for beams, and for couples of the houſes which the Kings of *Iuda* had deſtroyed, 2 *Chro.* 34. 8. Worthily was it now foretold that the beames ſhould be of cedar, when the building was ſet forward with ſuch coſt, care and diligence, whereby the firſt beauty of it might in ſome ſort appear, though perhaps it could not fully be reſtored. And hitherto the condition of the Church was tollerable, oftentimes afflicted with many miſeries, but now and then refreſhed again, when religious princes ruled. The following times were more ſubject to calamities; To which deſervedly a new chapter is given, bringing new fortune with it.

CHAP. II.

I Am the roſe of the field, *and* the lillie of the valleyes.

2 Like a lillie among the thornes, ſo *is* my love among the daughters.

3 Like the apple tree among the trees of the forreſt, ſo *is* my welbeloved among the ſons *of men*: under his ſhadow had I delight, and ſate downe: and his fruit *was* ſweet unto my mouth.

4 He

4 He brought me into the wine cellar, and love *was* his banner over me.

5 Stay me with flagons, and comfort me with apples: for I am ſick of love.

6 His left hand *is* under mine head, and his right hand doth embrace me.

7 I charge you, O daughters of Ieruſalem, by the roes and by hindes of the field, that ye ſtir not up, nor waken *my* love untill ſhe pleaſe.

8 *It is* the voice of my welbeloved: behold, he cometh leaping by the mountaines, and skipping by the hills.

9 My welbeloved is like a roe, or a young hart: loe, he ſtandeth behinde our wall, looking forth of the windowes, ſhewing himſelf thorow the grates.

10 My welbeloved ſpake and ſaid unto me, Ariſe my love, my fair one, and come thy way.

11 For behold, winter is paſt: the rain is changed, and is gone away.

12 The flowers appear in the earth: the time of the ſinging of birds is come, and the voice of the turtle is heard in our land.

13 The figtree hath brought forth her young figs: and the vines with *their* ſmall grapes have caſt a ſavour: ariſe my love my fair one, and come away.

14 My dove that art in the holes of the rock, in the ſecret places of the ſtaires, ſhew me thy ſight, let mee hear thy voice: for thy voice is ſweet, and thy ſight comely.

15 Take us the foxes, the little foxes, which deſtroy the vines: for our vines *have* ſmall grapes.

16 My welbeloved *is* mine, and I am his: hee feedeth among the lillies,

17 Vntill the day break, and the ſhadowes flee away: returne, my welbeloved, *and* be like a roe, or a young hart upon the mountaines of Bether.

The

The Analysis.

THere remain yet other Kings unto the last Zedekias, *whose times are described*, vers. 1. 2. *And such should the Church be untill their carrying away. In the Captivity it self, there should be some comfort al well to some few left in their Countrey*, vers. 3. *as to the whole multitude in the enemies countrey, partly, that the Bridegroom should marvellously preserve the Church there*, vers. 4. 5, 6, 7. *partly that at length hee should deliver thence, whereof there is an appearance more remote*, vers. 8. 9. *neer at hand*, vers. 10, 11, 12, 13. *and at length the effecting of it* vers. 14. *Hitherto the Captivity, the state of the restored condition should be divers, which we have divided into two times. One to the birth of Christ, the other from thence to his death. The time next after the returne, should be somewhat troublesome in the times next following*, vers. 15. *which after a little while should receive a tollerable rest*, vers. 16. & 17. *Then more afflicted in the latter age, shewed in the beginning of the Chapter following.*

THE EXPOSITION.

Vers. 1. *I am the Rose of the field, and the Lillie of the vallies.*

IN this complaint the Church declareth her calamity, as if shee should say: I smell most sweetly as the Rose, and am most beautifull as the Lillie: yet to the Cropping and trampling on of every one, I lie no lesse open then the flowers in the valleyes, and those which grow in pasture grounds. My wall is broken down, my hedge pluckt up by the root, and every one feedeth on my beauty at pleasure, as the Heards on the grasse in the fields. Yet I despaire not in these afflictions, being assured, that to my Beloved I am most sweet and pleasant. And so is the Church wont to be, who is never so much cast down, but is now and then lifted up and refreshed, by thinking on the excellencie which God hath bestowed on her. Those times which followed the restoring of the Temple by *Iosias*, do teach us that this complaint was just. First, *Iosias* himself, a most pleasant flower of piety, sweeter then any Rose, was cropped by *Pharaoh Neco*, and slain at *Megiddo*. *Iehoahaz* his son when he had raigned onely three moneths, was carried away Captive by the same *Pharaoh*, and the

Countrey made tributary. *Iehojakim* served *Nebuchadnezzar*. *Iehojazin* also after three moneths Raigne was carried into exile with his Courtiers and the Mightier men of the Countrey. But most apparantly under *Zedechias*, in whose raigne, *Ierusalem* was taken and miserably spoiled. The Temple burnt, the houses puld down, the walles overturned, the City made equall to the ground, and the people (pulled from their Countrey seats,) carried Captive into bondage: as free libertie given to the enemie of making havock in the Church, as in the open fields. *The enemy hath stretched out his hand,* (*Lamenteth* Ieremy *Chap.* 1. 10) *upon all her pleasant things, for she hath seen, &c.*

Vers. 2. *Like a Lillie among the thornes, So is my Love among the daughters.*

The Bridegroome answereth the former complaint, and teacheth plainly how his beloved is not destitute of that comfort which shee thought she wanted: If she would truly consider that. He acknowledgeth her to be a Lilly, naked of her former fences, exposed to the prey as in the open fields: Yet not void of all succour but as it were, so guarded every where with a thick hedge of Briers and Bushes, that neither the heards of Cattell, nor the wilde beasts could approach to do her injurie: For the similtude doth not onely set forth her excellency, but chiefly her succour and safety. That the Church should certainly be preserved safe and sound, remaining in the midst of her Enemies, and that shee should bee no lesse defended by her very enemies, then flowers are wont to be among the thornes, who beset them about with pricking branches. It is manifest that the Church made triall of this comfort in those hard times, when her safety was maintained by the helpe of them, by whose hostile hatred shee seemed, utterly destroyed. *Pharaoh* defended her against *Nebuchadnezzer*, and *Nebuchadnezzar* against *Pharaoh*. Neither of them would root out the Nation, as long as there was hope of faithfull obedience, but supposed to defend it for himself, as a sound refuge against the breaking in of Enemies, with these bryers for a time, shee put away extream calamity.

Verse. 3. *Like the Appletree among the trees of the forrest, so is my vvellbeloved among the sons of men: under his shadovv had I delight, and sate dovvne: and his fruit vvas svveete unto my mouth.*

Hitherto the state of the Church, untill they were carried away Captive by *Nebuchadnezzer*. Now the Captivity followeth: whose first comfort is rest granted to the miserable Reliques, which (when the

the reſt were carried away) had leave granted to remain in their own country. This comfort is declared by the ſimilitude of an apple tree, which is but a low tree, neither in length of body or in farre ſpreading of limbs may it compare with many others, yet her fruit excelleth many others in profit and pleaſantneſſe. The ſimilitudes are alwayes fitted to the times and the divers conditions which the Church enjoyeth, This apple tree betokeneth *Gedaliah* whom *Nebuchad-nezzer* made governour over the people which were left in the land, 2 *King.*25. 22. He was low in regard of the tallneſſe of the former Kings, or of thoſe high cedars which flouriſhed in the *Babylonian* mountains, yet in ſhadow he was very pleaſant, and in fruit wholſome, ſo that all the ſcattered Church flocked under his covering, chiefly when he had joyned the Prophet *Ieremy* to him, *Ier.*40. For now were the cedar beams & the firre crafters broken, and no leave granted to remain, no not in the rubbiſh of the city. They dwelt at *Mizpah* in the open fields, or at leaſt under the ſhadow of trees. As alſo the prophet *Micha* foretold, *Chap.*41. 10. *Iohanan* and the other Captains ſo rejoyced in this ſhadow, that they diſcloſed the treaſon of *Iſhmael* deſirous to prevent his wicked purpoſe with juſt puniſhment., *Ier.* 40. 13. 14. *&c.*

Verſ. 4. *He brought me into the wine-ſeller, and love was his banner over me.*

Such was the condition of the ſmall company remaining. The other captived multitude were kept in the enemies country 70. yeers: as it is declared in theſe four verſes. *He brought me* (ſaith ſhe) *into the wine-ſeller*, that is a place under ground., where wine is laid and kept for uſe, as if ſhe ſhould ſay he brought me into a ſorrowfull and dark hole as it were into a cave, and a place under ground, where notwithſtanding I found wine laid up, which was no leſſe appearance of his love towards me, then the enſigne or Banner carried before the ſouldiers is wont to be a ſigne of the captaines preſence.

This wine-ſeller was partly *Babylon*, whither the people were carried away by *Nebuchad-nezzar :* and partly *Egypt*, whither the reſt went of their own accord, when *Gedaliah* was ſlain. *Ier.* 41. Neither did the Church want comfort in theſe miſeries, whoſe priſon was furniſhed with wine. For the word of the Lord, (which is many times compared to wine) was plentifull in this priſon : and the love thereof as conſpicuous, as the Banner carried before the Army in the time of warre, *Ieremiah* ſending letters to thoſe that were carried away began this wine unto them : ſhewing them of the proſperity which God would give them in the land of their captivity.

Chap. 29. But that which is here briefly ſpoken is declared more at large in the verſes following. Here let us conſider the wonderfull mercy of our God, who ſeaſoneth his corrections, towards his Church with ſuch gentleneſſe, that when they thinke themſelves, as it were, overwhelmed and buried in the grave, yet there they finde wine and great plenty of delights.

Verſ. 5. *Stay me with Flagons, and comfort me with apples, for I am ſick of love.*

Theſe words more plainly ſhew that the houſe of wine was no banqueting houſe, but a cellar wherein wines are laid up. For the lover is not wont to languiſh with deſire, where plenty of the thing loved is preſent: and ſuch is that banquet where the Maſter of the Feaſt is abſent. The Bride therefore fainteth, becauſe ſhe findeth not her beloved preſent in this wine-cellar, (for in adverſity God is ſaid to be abſent from us) ſo that ſhe had need to be upholden of her fellowes, leſt ſhe ſhould fall for want of ſtrength, wherein was moſt elegantly declared, what deſire the Church ſhould have towards God during the captivity, and by what means ſhe ſhould be ſatisfied untill the full reſtitution. For in that ſhe deſireth Flagons and apples, ſhe ſheweth that theſe were ſufficient helpes for her; Apples are the fruit of a low ſhadowing tree, as before: Flagons are veſſels wherein wine is put, and out of which it is powred to drink; the apples betokened ſome inferiour perſons with power, under whoſe defence the captived people might lurke in ſafety. The Flagons noted the prophets and prieſts, full of ſweet and wholſome doctrine: whereof there ſhould be ſome, which only like Flagons ſhould yeeld the wine of heavenly knowledge to the people, when plenty of hogſheads could not be had in exile and ſuch adverſity. God beſtowed the commodity of both in the captivity, for he wonderfully exalted *Daniel, Hananiah, Miſhael and Hazariah*, who like wholſome apple trees, ſhadowed the afflicted Church with their boughes, and fed and refreſhed the miſerable people with pleaſant fruit. God gate them favour with the *Median and Perſian* Kings, by whom (being appointed governour of the Provinces,) they procured much reſt to their people, *Dan.* 1.19,20. and 2.48,49. Theſe were the apples by whom their feebleneſſe was ſupported. The Prophets were the Flagons. *Ezechiel* in *Babylon*, to whom the Lord joyned *Daniel*, who ſupplied both the parts of the apple and of the flagon, being advanced to great dignity and moſt excellent in the guift of propheſie; He ſuffered alſo *Ieremy* to be drawn into Egypt that either people might have flagons, out of which

which they might draw the wine of Gods word, both to quench their thirſt, and to ſuccour their fainting ſtrengths decayed.

Verſ. 6. *His left hand is under mine head, and his right hand doth imbrace me.*

By this geſture of imbracing is plainly ſhewed, that God manifeſtly declared at that time how he loved his Church: for he did not only preſerve her by mans aid, but alſo defended her with his own ſtretched out arme from heaven, which we know was done, in the wonderfull deliverance, firſt of the three children out of the fierie furnace, who loved Religion more then life, *Dan.* 3. Then of *Daniel* himſelfe out of the Lions den, *Dan.* 6. For whiles Gods by ſuch wonderfull powerfull power preſerved the trees from all danger, which he had planted for a ſhadow to his Church, he might worthily ſeeme to hold the Church in his hands, and to imbrace her with both his armes.

Verſ. 7. *I charge you, O daughters of Jeruſalem, by the Roes and by the Hindes of the field, that yee ſtirre not up, nor waken my love, untill ſhe pleaſe.*

The daughters of *Ieruſalem*, are the citizens of the Church. The Roes and the Hindes, are thoſe nations which held the Church in captivity. The meaning of this verſe is, as if ſhe ſhould have ſaid (for they are the words of the Church, as the learned *Tremelius and Iunius* obſerve,) I require of you, ye daughters of *Ieruſalem*, that ye ſwear to me by the Roes and Hindes of the field, that if by your fault, ye drive away my love, from my imbracing; Thoſe Roes and Hindes ſhall revenge it on you with deſerved puniſhment. Not that it is lawfull to ſwear by enemies, or by any other then God, but figuratively by the forme of an oath, ſhe teacheth it ſhould be as certain that the citizens of the Church ſhould avoid all grievous offences, with no leſſe diligent heed (namely, for fear of the enemies among whom they lived) then if a covenant had been undertaken of that matter, and confirmed by an oath, wherefore the hiſtory of this oath is the reſt of the time of the captivitie.

Verſ. 8. *It is the voice of my Welbeloved: behold, he commeth leaping by the mountaines, and skipping by the hills.*

Now after the ſeventy yeers captivity, followeth the delivery; whoſe prepartion a far off is contained in this & the verſe following, conſiſting of a threefold circumſtance, Of the voyce of her beloved. His ſwift coming; and his preſence. *The voyce of my beloved:* Shee falleth into this ſpeech abruptly, as if ſhe had heard the voyce of her beloved

beloved, calling her from a far off, and had been ſmitten with a ſudden joy for the newneſſe of the matter, even that which ſhe chiefly deſired. Now in this whole preparation, King *Cyrus* repreſenteth the perſon of her beloved, whom God had ſtirred up to deliver the Church: Then after a long time, was the voyce of the beloved firſt heard, when the rumor began to be ſpred abroad, that the *Medes* and *Perſians* would make war againſt *Babylon*. The Prophets noted out *Cyrus* by name, many yeers before; that when they ſhould heare him preparing for war, they might not doubt, but it was the voyce it ſelf of the beloved, *Iſay* 44. 28. *Thus ſaith the Lord of* Cyrus, *He is my Shepheard, and ſhall performe all my pleaſure:* and 45. 1, 2, 3. *Thus ſaith the Lord, to his anoynted* Cyrus, *whoſe right hand* I *have holden to ſubdue nations, &c. that thou mayeſt know, that* I *the Lord, which call thee by thy name, am the God of* Iſrael. But the report was ſpred far and wide, before the Kings brought their hoſts to *Babylon:* Iſay 21. 3. I *was bowed down at the hearing of it, I was diſmaied at the ſeeing of it, my heart panted, &c.* under the perſon of the *Babylonians*. And *Jeremiah* 50. 43. *The King of* Babylon *hath heard the report of them, and his hands waxed feeble, anguiſh took hold of him.* And 51. 29. *As* Babylon *hath cauſed the ſlain of* Iſrael *to fall, ſo at* Babylon *ſhall fall the ſlain of all the earth.* But this voyce ſo fearfull to the *Babylonians*, was moſt pleaſant and acceptable to the oppreſſed and baniſhed Church. Now for the ſwiftneſſe of his comming it is ſaid, *Hee came leaping*, as it were, haſtning over the Mountains on ſtilts, ſo paſſing over the little hils, that hee did not at all touch them. In this manner was the comming of *Cyrus*, ſwift and ſudden. How much buſineſſe he brought to paſſe after he once undertook it; he ſubdued the *Armenians* and *Craſus* the *Lydian*, in a trice; the *Hyrcanians*, *Bactrians*, *Suſians*, *Carians*, *Phrygians*, and *Cappadocians*; he ſcarce touched with the tops of his toes, they ſo readily yeelded to him of their own accord: See *Herodotus*, *Clio*, *Xenophon*, *Cyropæd.*

Verſ. 9. *My welbeloved is like a Roe, or a young Hart, lo, he ſtandeth behind our wall, looking forth of the windows, ſhewing himſelf thorow the grates.*

The firſt part of this verſe declareth the ſwiftneſſe of the coming of *Cyrus*; the later part part deſcribeth his preſence, and that by three circumſtances: *His ſtanding behind the wall; his looking thorow the window*, and *ſhewing himſelf thorow the grates*; All which ſet forth unto us, the beſieging of *Babylon* by *Cyrus* and *Darius*: for

theſe

these mountains and hils quickly past over; the Tents were pitcht at the walls of *Babylon*, there *Cyrus* stood a while behind the wall, doubting what to do: his retinue charging him, and nothing prospering after his desire; at length, *hee looked forth thorow the lettice of the windows*; that is, hee took crafty counsell, and considered secretly, how he might gain the City; when turning the river *Euphrates*, he brought his army into the City by the channell so privily, that the City was take before any force of battery was felt. Neither should any marvell, that the name of the beloved is given to a heathen King: for what, and soever the Church hath, the *beloved* himself yeeldeth it, but hee useth divers instruments, on whom hee bestoweth his own Name, that all help may be properly understood to be of him whose name the instruments beare.

Vers. 10. *My welbeloved spake, and said unto me, Arise my Love, my fair one, and come away.*

Such was the preparation farther off; that which is neerer followeth: First, declared universally in this verse, then severally by parts in the verses following. This sweet and pleasant salutation hapned at that time, when *Babylon* was taken, and *Balshazzer* slain; the *Medes* and *Persians* obtaining the Empire. See how the Edict of *Cyrus*, of delivering the people, agreeth with this pleasant calling, *Ezra* 1. 3. &. 4. *Who is there among you of all his people? his God be with him, and let him go up to* Jerusalem, *which is in* Judah, *and build the house of the Lord God of* Israel, *(hee is the God) which is in* Jerusalem. *And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God which is at* Jerusalem. Here the welbeloved boasteth or glorieth in the beauty of the *Spouse*, and while he breaketh the bonds of her servitude, and giveth her leave to depart, hee maketh proclamation, *Arise, and come away*. And verily, though *Ezra*, a most learned Priest, relateth that matter for the worthinesse of it, most plentifully in the whole Chapter; yet there the thing done is scarce more plainly declared, then it is here foretold to be done.

Vers. 11. *For behold, Winter is past, the rain is changed and is gone away.*

The severall explication is manifested either in removing the hindring causes in this verse, or by setting down the helping causes in the two verses following. *Winter*, or the violent storme is changed. This Winter is twofold, proper, and figurative: properly, it reacheth that

that about the end of Winter the people prepared for their return, stirred up thereunto by the Edict of *Cyrus*, which may be confirmed by probable reason; for their first feast after their return, was the Feast of *Tabernacles*. To the celebrating of which Feast, some time passed before the people could come together, scattered through the fields and Cities, *Ezra* 3. 1. Then after certain yeers *Hezra* himself departing from *Babylon*, with a readier or more prepared band, spent four Moneths in the journey, *Hezra* 7. 9. whence it is likely that those first betook themselves to the journey in the beginning of the Spring, or not long after. The figurative Winter is the wrath of God, which (of late) fell upon the *Iewes*, like a horrible storm, and scattered them hither and thither, like straw or stubble. This wrath at length pacified, was changed into a great calme and quietnesse.

Vers. 12. *The flowers appeare in the earth, the time of the singing of Birds is come, and the voyce of the Turtle is heard in our land.*

This, and the verse following, shew the helping causes, which are also proper or metaphorical. Proper, the commodity of the time, most pleasant; whereupon hapned the decree and the counsell of returning, and the preparation thereof, whereof was spoken in the former verse. *Metaphorical*, God was not only mercifull, (as already hath been said) but partly also the reconciled will of strangers, partly, the exceeding readinesse of the *Iewes* themselves. The nations hearkning to the Edict of *Cyrus*, and God inwardly stirring up their hearts, with how great desire did they further the return, helping them abundantly, and furnishing them plentifully with gold, and with silver, with aid, and with cattell, and with other precious things, *Ezra* 1.6. The *Iewes* delight and pleasure therein, no doubt was, that it might well be compared with flowers, with singing of Birds, and the blooming of trees: Also among the *Iewes* were divers orders of men, which seem here to be signified by the severall ornaments of the Spring, which *Ezra* divideth into three ranks: *The Elders of Families, The Priests and Levites, and the Common People*, Chap. 1. 5. and 2. 70. Here *Salomon* proceedeth by an inverted order, making no reckoning of the dignity, but of the deed, and of the nature of it. I suppose the common people are the flowers appearing in the earth, which grow confusedly, here and there, one among another, and prevent the trees themselves in their hasty ripening. *Well*, expressing the headlong study of the common people, who are wont to run before the industry of the Magistrate: *The*

singing

singing Birds and Turtles, are men of the Leviticall Order, which went before the people, some with holy songs, and some with sacrifices, &c.

Vers. 13. *The Fig-tree hath brought forth her young figs, and the Vines with their small grapes have cast a savour: Arise my love, my fair one, and come away.*

Hitherto the meaner helping causes; here we have the mightier, and more principall: As if hee should say, not only the Flowers of the grasse, but also the shrubs and taller trees, which should guide and governe the people and multitude, should set their hands to worke, and bend all their force to bring back the people. *Cyrus* restored to them every instrument of silver and gold, which *Nebuchadnezzar* had taken away. *Zerubbabel*, *Joshua*, *Nehemiah*, and other excellent men, made themselves Captains over the people, that by well ordering, they might bring all their desires to a wished end. So in this preparation here, shine as Stars, the Edict of *Cyrus*, the time of the yeere, the office of the Nations, and the divers orders and degrees of the people returning, which are all declared more at large in the first and second of *Ezra*; he useth the same compellation or calling by name, in the end, which hee did before, that hee might shew, as it were, with bounded limits, in what space of time, this description of the Spring is included.

Vers. 14. *My Dove, thou art in the holes of the Rocke, in the secret places of the staires, shew me thy countenance, let me heare thy voice, for thy voyce is sweete and thy sight comely.*

The delivery it selfe is declared in this one *verse*, which that it might appeare and sinke the deeper in their mindes, he remembreth them of their late Condition by *the holes of the Rocke and the secret places of the staires*: that the Church should as well remember to attribute her received safety to God, who all this while yeelded her no lesse refuge from the rage of her enemies, then the high rocks and darke lurking places are wont to be to the Doves. As also to put her in minde that she was not in her own habitation, but in a lurking place, fit to keepe her in safety in Exile, and not appointed to dwell in. She must therefore depart out of that prison, and make haste to the Palace, which her beloved had built her. No doubt, they exhorted one another at that time, that they should preser the promise of God in their Country seates, before the delights of the place, whereinto they were banished, wherewith many were so taken and insnared, that they altogether neglected a returne. Now whereas

he requireth that ſhe ſhould ſhew him her countenance, and ſhould cauſe her voice to be heard; he ſheweth them that at length the Church ſhould be ſeene againe openly, which had long lyen hid from mens ſight in darkneſſe. And that voyce which her lover is ſo deſirous to here, is the voyce of mourning and weeping, whereby the faithful in the time of deliverance, ſhould acknowledge their former offences, whereby they had provoked God, and ſhould earneſtly and heartily bewaile them. *When ye ſhall call upon me* (ſaith the Lord by *Jeremy*) *that ye may go and pray unto me, then will I heare you: and ſeeking yee ſhall finde me, when ye ſhall ſearch for me with all your heart, Chap.* 29. 12, 13. This is that countenance all overwhelmed with teares, in whoſe ſight God is ſo much delighted: this is that mournfull and ſuſpicious voyce, then which nothing is to him more ſweete or pleaſant: for ſo the ſecond company which *Ezra* brought backe, beginning their progreſſe with a Proclaimed faſt, ſhewed the ſame aſpect to their lover, cauſing him to heare a moſt ſweete voyce of the confeſſion of ſins, *Ezra* 8. 23.

Verſ. 15. *Take us the Foxes, the little Foxes, that ſpoile the vines: for our Vines have tender Grapes.*

Hitherto of the Captivity, now followeth the reſtored condition of the Church. And firſt of that State which it obtained next the returne in this, and the verſes following. It appeareth not plainly, whether theſe be the words of Chriſt, or the Church, or of both: truely that which is here commanded concernes them both: yet ſeeing it belongs to his government and authority, to take away all hurtfull things, which may damnifie the Church, they ſeeme rather to be his. Theſe words teach three things of the Church of that time. Firſt, ſhe hath little Foxes lying in waite. Secondly, thoſe Foxes are to be taken and their deceipts made vaine. Thirdly, the beginnings of the reſtored Church were ſo tender, that they might be grievouſly hurt by the feebleſt enemie. As to the firſt, The Foxes betoken a crafty, ſubtile and diſſembling enemy: whereunto alſo the Hebrew word very well agreeth, which ſignifies to deſtroy under a ſhew of friendſhip. As Uſurers uſe, who ſeeming to helpe poore men, utterly undoe them with borrowed money. How to the life happened theſe things. For we know with what craft the Enemies endeavoured to hinder the building of the Temple, craftily offering ayde, and corrupting the Counſellors with rewards, as long as the Kings favoured the Jewes, but when they ſaw their favours a little to decline, they ſpared no reproaches, and falſe accuſations,

whereby

whereby they might procure hatred to the new returned Jewes: yea to their fraud they added force, endeavouring to hinder the begun work by Armes, *Ezra* 4. 23. Now these Enemies are called little Foxes, in regard of the *Syrian*, *Assyrian* and *Babylonian* Kings, which afflicted them in former times. These Governours were base and obscure persons, yet could these little wilde beasts do much in such tender beginnings of the Church, whereby the worke of the house of God was hindred, and being begun lay still about 27. yeeres, *Ezra* 4. 24. But at length those little Foxes were taken, when *Darius* confirmed the building, and imposed a most grievous punishment on those that by any meanes hindred the worke, *Ezra* 6. 11. Yea there wanted not Foxes, for *Nehemiah* found *Sanballat*, *Tobia*, and the rest of that crew as troublesome as the former. First, craftily studying privily to oppresse them, *Nehem.* 4. 7. But missing thereof they attempted violence under colour of conference, having hired the Priests, Prophets, and chiefe of the people to deliver them *Nehemiah*. These were Fox-like times, by the Testimony of *Tobia* himself, who said, *Nehem.* 4. 2. *Although they build, yet if a Fox go up, he shall even breake downe their stony wall, &c.*

Vers. 16. *My Welbeloved is mine and I am his; he feedeth among the Lillies.*

That is to say, we rest quietly in one anothers love. He is contented with me onely, and I with him alone. Her lover hath such care of his flock, that not like other heardsmen, he seeketh onely grassie Pastures for his sheepe, but also the delights of gardens for them. Then at length those Fox-like times received a reasonable happie condition, the holy Ceremonies were used, and all wicked superstitions were valiantly and constantly refused, to the which while the Church applyed her study, she shewed her selfe to depend wholly on the love of her onely Lover. Before the Iewes were banished to *Babylon*, they were wont to follow strange gods, wherefore they were so grievously and often reprehended by the Prophets, and which brought upon them almost utter destruction, and so long Captivity. In all which time they seemed no lesse to have forsaked God, then God himselfe to have forsaken their services. But now at length called backe to their Country seates, they would preserve chaste piety with a more firme purpose, constant will and desire. Neither would they ever hereafter depart from Gods holy Religion, even with the hazard of their lives, which came to passe accordingly, for we read of no troubles afterward in the Church untill

the time of *Alexander* the great. Wherefore theſe 2. verſes comprehend the hiſtory of about two hundred yeares, namely from the reſtoring of the Church by *Cyrus* to *Alexander* the great, that is, during the whole Monarchie of the *Perſians*, as appeareth by *Ezra* and *Nehemiah*.

Verſ. 17. *Vntill the day breake, and the ſhadowes fly away, turne my beloved and be thou like a Roe or young Hart upon the mountaines of Bether.*

The 2. former verſes ſhewed the condition of the Church next after their returne: this *verſe* intreateth of times a little farther off, yet with a continued order joyned with the former. Herein firſt he ſetteth down certaine bounds in the beginning of the verſe, and then delivereth the ſum of it in the reſt. The bounds define that ſpace in the compaſſe whereof this conſideration is contained: namely *untill the day breake, &c.* Which words ſignifie that moſt renowned day of Chriſts death: as it ſhall after appear: whoſe morning and mid-day are here moſt elegantly declared by adjuncts. All agree, that the aire or winde is uſually more troubleſome in the morning and evening then in the reſt of the day, as alſo *Ariſtotle* teacheth in his Problemes. But why is this day deſcribed unto us, by the troubleſome windy morning, and the vaniſhing ſhadowes? Becauſe it was chiefely to be noted in both theſe proprieties. The morning blew turbulently, for ſtraightway in the morning, the high-Prieſts with the Elders and Scribes, held a Councell and delivered Ieſus to *Pilate*, *Mark* 15. 1. but at the 6. houre that is to ſay, noone it ſelfe, the ſhadowes flew away overwhelmed with darkneſſe in a ſtrange manner, ſo that the Iewes ſaw not yet an end put to their old ſhadowes, *Mark* 15. 33. But then eſpecially they vaniſhed, when the third houre after, at the death of the *Meſſias*, the vaile of the Temple rent in two parts, and the hand-writing of the Law (as well of all the Ceremonies as that which was againſt us) was altogether cut off. This is that day ſo famous in the Scripture, and ſo exactly defined, *Dan.* 9. 24. 25. Of this Chriſt himſelfe maketh often mention, *Ioh.* 7. 30. and 8. 20. and 13. 1. The time is here ſet forth of the condition of the ancient Church from *Alexander* the great to the death of Chriſt. So was that time limited. Now if ye ſeeke what the whole ſtate of the Church was during all that ſpace; The ſwift returne of her love, *like a Roe on the mountaines of Bether*, ſheweth it us. The Mountaines of *Bether* are in *Gilead* beyond Iordan, whence they take their name: for they are divided from the reſt of *Iudea*

by

by the River *Iordan*. And that whole Tract is called *Bithron*, 2 *Sam.* 2. 29. as *Tremelius* and *Iunius* do observe. This similitude teacheth that her beloved seemed sometimes to withdraw himselfe, yet no farther then the neighbour mountaines of *Bether*, seated in the borders of the holy land, whence he could quickly come to her ayde, like a Roe or a young Hinde. *Ptolemeus Lagi* grievously afflicted *Iudea*, but it lasted not long. Nor was there any violence done to Religion. Afterwards *Antiochus* the great, strove with the *Ptolemees*, *Eupator* and *Epiphanes* with doubtfull fortune of the warres, so that the Iewes were sometimes constrained to change their Masters, yet they alwaies prospered without great danger of perishing. Her beloved was not alwayes ready to helpe her, these first 137. yeeres, but he suffered her not long to complaine, running, ready to helpe her, from the bordering Mountaines as need required.

Chap. III.

IN my bed by night I sought him that my soul loved: I sought him, but I found him not.

2 I will rise *therefore* now, and go about in the city by the streets, and by the open places, *and* will seeke him that my soul loveth: I sought him, but I found him not.

3 The watchmen that went about the city, found me: *to whom I said*, Have you seene him, whom my soul loveth?

4 When I had past a little from them, then I found him whom my soul loved: I took hold on him and left him not, till I had brought him unto my mothers house, into the chamber of her that conceived me.

5 I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stir not up, nor waken *my* love untill she please.

6 Who is she that commeth up out of the wildernesse like pillars of smoake perfumed with myrrhe and incense, *and* with all the spices of the merchant?

7 Behold his bed, which is Solomons: threescore strong

strong men *are* round about it, of the valiant men of Israel.

8 They all handle the sword, *and are* expert in war, every one *hath* his sword upon his thigh for the feare by night.

9 King Solomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of silver, *and* the pavement thereof of gold, the hangings thereof of purple, whose mids *was* paved with the love of the daughters of Ierusalem.

11 Come forth ye daughters of Zion, and behold the king Solomon, with the crown, wherewith his mother crowned him in the day of his marriage, and in the day of the gladnesse of his heart.

The Analysis.

HItherto hath beene spoken of that milder time of the Church after the return from the Captivitie, both of the time neere and farther off. Now shall be shewed a more troublesome time by the absence of her beloved, which in vaine she seeketh in her bed, verse 1. *in the Citie,* verse 2. *or among the watchmen of the Citie,* verse 3. *but at length she findes and holds him,* verse 4. *and* 5.

And thus far to the birth of Christ. The rest of the time unto his death is as it were an overseeing of the marriage, whose preparing is in respect of the Bride, verse 6. *in respect of the beloved and his bed,* verse 7. 8. *His Litter,* verse 9. 10. *The solemnity of the Marriage which giveth us a King Crowned,* verse 11. *And his love very comely, &c.* Chap. 4. 1, 2, 3, *to the* 7.

THE EXPOSITION.

Vers. 1. *By night on my Bed I sought him whom my soule loveth: I sought him, but I found him not.*

OF all the space of time untill the break of the day (that is to say, that day wherein Christ dyed) worthy of memory is that night, which the Spouse now speaketh of. The weaker sort might be afraid, lest Christ had altogether forsaken them, now they could not finde him to helpe them, whom yet they hoped to be neere at hand

hand in the bordering mountaines, as is generally shewed in the last verse of the former Chapter. This calamity is declared in seeking her beloved, which is first begun in her bed, in this *verse*. Now her bed is the Temple, as before *Chap.* 1. 16. *Our bed is greene.* This search was made in the night, namely when the true worship of God was much obscured, and altogether over-whelmed with night-like darknesse. The Church therefore complaineth it was such a time, wherein true Religion was trodden down, so that Christ whom the faithfull thirsted for, was no where to be found in his true worship. These things then belong to that desolation which *Antiochus Epiphanes* brought upon them, who robbed the Temple, forbad Sacrifices, offered Swines flesh in the Temple, constrained them to worship strange gods, compelled them to leave circumcising their children, burned their holy Bookes, and left no manner of wickednesse unattempted. This wofull spectacle *Daniel* did manifestly declare almost 300. yeeres before, *Chap.* 8. 9, 10, *&c.* and 11. 28, 29, *&c.* And it is said to be done, 1 *Maccab.* 1. from the 23. *verse*, to the end of the Chapter. The Temple was not cast down as by *Nebuchadnezzar*, but wofully deformed and shut up from the true worshippers, whence she saith, *She sought him in the Bed, but found him not.* The Bed remained empty and Christ was gone.

Vers. 2. *I will rise now, and go about the Citie, in the streets and in the broad wayes: I will seek him whom my soul loveth,* I *sought him but* I *found him not.*

The second search which sheweth that Christ was not only absent from the Temple, but likewise was not to be found in the holy city. If every corner were sought never so diligently, there could bee found no footstep of piety. The cruelty of *Antiochus* wrought this effect, who, after he had sacked the city, burnt it with fire, overthrew the houses and walls, carried away the women and children captives, guarded the upper city with murtherers, put the citizens to flight, and made the city an habitation of strangers, &c. 1 *Maccab.* 1. 33. 34. 35. *and* 40. No marvell if among the dregs of such most desperately wicked men, her beloved could not be found. But what could be more elegantly spoken to foreshew this desolation of the city?

Vers. 3. *The Watchmen that go about the city found me, to whom* I *said: Saw ye him whom my soul loveth?*

She seeking the city in vaine, lighteth on the watchmen of whom she enquireth of her beloved, saying, *Have ye seen him whom my soul loveth?*

loveth? She stayes not till they examine her, but begins to question them; The watchmen & keepers of the city, are the holy Priests who (as much as they may) hold fast & keep the truth in these dark times. And are said to have found the Church wavering, being driven from her seates. The chief of these were *Mattathias* the father of the *Maccabees* and his sons; who valiantly answered the Kings servant, requiring them to sacrifice, *If all Nations fall away from the worship of their elders: yet he and his children and brethren would walk in the Covenant of their elders, and not transgresse their worship to the right hand or to the left,* 1. *Macca.* 2. 19. 20. Such faithfull men then found the Church, which yet gave her no answer, they were so astonished as their silence here declareth.

Vers. 4. *It was but a little that I passed from them, but I found him whom my soul loveth: I held him and would not let him go, untill I had brought him into my mothers house, and into the chamber of her that conceived me.*

Now she departeth from the high priests and governours of the city, getting no comfort of them at that time, suffering with the rest a common destruction. But going a little from them, she chanceth on him whom she should have: whereby is taught that the Church did not long lie in these miseries, but was in short time delivered from those chastisements. Neither was this comfort vain, but at length fully shewed by *Iudas Maccabeus*, 1. *Mach.* 4. 47. In the 142. yeer of the reigne of the Greekes, *Antiochus* began to afflict *Iudea*. In the three and forty yeer he spoiled the Temple. After two whole yeers he took away the daily sacrifice and all divine worship for the time, 1. *Maca.* 1. 21. 30. 47. In the eight and fortieth yeer the nineth moneth, were the holy houses purged and divine worship restored again, 1. *Mach.* 4. 52. 53. &c. Now was her beloved found and brought into the house of her mother. For we have him present with us, as long as we keep his publike worship, or as often as we recover it being lost: wherein he hath promised to shew himselfe to his. These darknesses for the time they lasted were very black, but not long. After 2300 dayes (limited by the Angel, *Dan.* 8. 14.) *The sanctuarie shall be purged.* Wherefore her beloved delayed not long to aid her, but came swiftly from the *mountains of Bether*; whom the faithfull doubted to be farther off.

So these few verses are an Epitome of the whole history of the *Maccabees*: and those books a just commentary of this place. Now that she would not let her beloved go till she had brought him into her

her mothers chamber, thereby is signified (this darknes driven away) divine worship should be no more interrupted, untill Christ came in the flesh. The Church is said to bring Christ into this chamber, because he descended into it and took our nature upon him for her sake, for he is said to do any thing, for whose cause it is done. Then from the time of the *Maccabees* to the comming of the *Messias*, the course of Religion was constant, which no common calamitie interrupted. Not, but those times were most corrupt.

But in the middest thereof, was free leave to worship God rightly, whereby the Church might nourish her faith, and might cherish her self, with the sweet familiar acquaintance of Christ.

V. 5. I *charge you, O ye daughters, of Ierusalem, by the Roes and by the hindes of the field, that you stir not up, nor awake my love till she please.*

This verse sheweth that there should be no great trouble in the Church from the time of the *Maccabees*, till the birth of Christ, as was said in the end of the former verse. Now there should be silence and a tolerable rest, whereby the Saints might be defended (in their true studies) from fear of their enemies which are here noted by *Roes and hindes* of the field. For though they were come home, out of the enemies land and setled in their own proper seats: yet they found at home, all places full of enemies. Now the Romanes oppressed them, and *Herods* tyranny bridled them. These wilde *Roes* caused Gods people to worship him more diligently, and to be the more carefull, lest with any noise of apparant impiety (which only disturbeth our beloved from his rest) she should lose the enjoying of him howsoever.

V. 6. *Who is this that cometh out of the wildernes like pillars of smoak, perfumed with myrrhe & frankincense with all powders of the merchant.*

Hitherto hath been shewed, the condition of the Church before the birth of Christ; Now what it should be while he lived on the earth. This description containeth a propheſie, especially of things done from the conception of Christ untill thirty yeers of his age: when the beautie of the Church should cause admiration in the beholders. Who is this? (say they) which seem to be the words of the legall Church, wondring at the excellent smell of the new smoke stirred up. For at this time, the Church in outward form was twofold. The legall continued yet, and the *Evangelicall* was new begun. Her threefold propriety was, her admirable coming out of the desart; her smokie enlarging and increase; and lastly her sweet smell. She came first out of the desart, by the message of the Angel to the virgine *Mary* living then in *Nazareth* of *Galilee*: a solitary place in

respect of others more frequented. And divinely revealed to *Elizabeth* in the mountaines of *Iudea*; as she testified when *Mary* came to see her. This report is compared to pillars of smoke, for as smoke goeth before the flame, breaking forth and arising up like branched pillars, yet quickly avoideth and vanisheth in the air, how thick soever it were: So shall we finde this report and mens expectation thereof altogether like unto it. As by the prophesie of *Zacharie of raising up a horne of Salvation in the house of David.* Confirmed by miracles, aswell of a Son born unto him in his old age, as of his speech restored after ten moneths. What feare came upon all the inhabitants of the hill country? *Luke* 1. 65. 68. 69. &c. This smoke arising in the wildernesse, how pleasantly smelt it, to all the godly waiting for the consolation of *Israel*, yet foulded up in such thick obscuritie that men could not see the greatest part of it, whither the thing so much desired would tend. But afterward by the former when the shepherds and the wise men came seeking for the new borne King, all *Jerusalem* was troubled *Luke* 2. 18. *Mat.* 2. 3. Then the branched smoke flew upward, breaking forth with such force, by reason of the increased heate, that it ascended like a Pillar, yet this smoke quickly vanished. Not that the Church ever failed, but because this rumour ceasing, there was so deep a silence from that time untill the baptisme of *John*, as if all these things had vanished into smoke. But who can declare how sweet this rumour was to all the godly thirsting for the *Messias*? *Simeon* taking the childe in his Armes and praising God very joyfully, desired to die, having obtained that which was most to be desired in this life, *Luke* 2. 29. And truly all *Myrrhe*, *Frankincense*, and all manner of perfumes are unsavory in respect of this sweetnesse. Those things which happened about the birth of Christ, could not more significantly and briefly be declared.

Vers. 7. *Behold his bed which is Salomons: threescore valiant men are about it, of the valiant of Israel.*

Here is described the provision of her beloved before the marriage, which is twofold. *A bed, and a Chariot.* Of the bed is entreated in this verse and the next. *His bed* (saith she, namely her beloveds) wherein he lay himself alone. *Not a common bed*, such as before, (*Our Bed*) *Chap.* 1. 16. As also speaking of her own bed, *Chap.* 3. 1. Wherein her beloved was not found. This bed resembles that of *Solomons*, for it was waited on with as strong a guard, as we shall see in the verse following.

Vers. 8. *They all hold swords, being expert in war: every man hath his sword upon his thigh, because of feare in the night.*

Here

Here the guard is described, to whom the watch and a custody of this bed is committed. Their number and nature was expressed in the former verse. Now their readinesse, skill and diligence is shewed, together with the end of their watching in these words. First, they are called sword-men, ready and strong-men, whose vertue feareth no danger. Secondly, they are expert in war; that is to say, old, hardy, skilfull souldiers: *every one* hath his sword. Beds are appointed for rest and sleep, whereby a man for the time is deprived of his strength, and all power to defend himself; wherefore Kings and Princes, (to sleep the more safely) ordained watch-men, such as *Salomon* is here said to have had. Which teacheth, that this beloved, all the time that he gave himself to rest, was fenced with such a guard, as could keep him safe from all feare in the night; that is, from all secret deceipts which the wicked could invent. This time of rest, was the whole infancie of Christ, which maketh a man no lesse able to avoyd dangers then the deepest sleep that is. *Herod* making use of this night, endeavoured (most wickedly) his destruction: But the Angel (*one of the mighties of* Israel) warning *Joseph* to flie with the childe into *Egypt*, delivered him from the jawes of *Herod*, and the cruell slaughter of the *Bethlehemites*. Truly this bed was better guarded then *Salomons*.

Vers. 9. *King* Salomon *made himself a Chariot of the Wood of* Lebanon.

Such was the bed: Now followeth a description of the Chariot in this and the next verse. The bed was enough to shew, what did belong to private use; but by this Chariot is declared with what Majesty he would shew himself to the multitude. The King made this Chariot for himself alone, although the dignity thereof belongeth to the Spouse also. The generall matter of it, is wood of *Lebanon*, whereof likewise the Temple was built, 1 *King.* 5. 6. Other things that concern the beauty of it, are mentioned in the verse following where yee shall see the application of the Prophecie.

Vers. 10. *He made the Pillars thereof of silver, the bottome thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of* Jerusalem.

Such was *Salomons* stately Chariot, wherein hee was wont to be carried in publique, whose beautifull and glorious structure is here declared, to expresse that high and incomprehensible excellencie of Christs humane nature; for this was that triumphall Chariot which he built for himself of the wood of *Lebanon*, conceived in the womb

of *Mary* of *Nazareth* of *Galile*, at the foot of *Lebanon*, that rightly the matter may be ſaid to be taken from thence, whence his humanity was built up or framed, yet he made this Chariot for himſelf, not begotten by the company of man, but by vertue of the moſt High overſhadowing the Virgin. Whoſe pillars were ſilver, the ſeats were gold, the coverings purple; all the frame from head to foot, moſt pure, moſt precious, moſt divine, and within the ground and pavement, and that which was (as it were) the foundation to all the reſt of the frame, was wholly love of the daughters of *Ieruſalem*: he had them drawne with the needle, or rather ingraven in his heart and bowels; ſeeing for his elects ſake only, he made him this Chariot of humanity, wherein he would openly be carried in the ſight of the world for men to behold him.

Verſ. 11. *Go forth, O yee daughters of* Sion, *and behold King* Salomon *with the Crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſſe of his heart.*

It ſeemeth here, it was the cuſtome for parents at ſuch a ſolemnity, to beſtow ſome ſingular ornament upon their children; and that *Bathſheba* beſtowed this Crown on *Salomon*, when he married *Pharaohs* daughter, (though the Scripture ſpeak not of it) for *David* was dead before; But it ſhall better appeare in the new. *Salomon* then in the Type: For the Crown which the daughters of *Sion* are commanded to behold, is that great glory which the Father gave the Sonne, entring into his office, teſtifying from heaven, This was that his *beloved Sonne, in whom he was well pleaſed.* And likewiſe annoynting him above his fellowes by the Spirit, himſelf deſcending in a viſible ſhape, and reſting on him, *Matth.* 3.16, 17. The Church (whoſe husband he is, and by ſome reaſon her ſonne, as we have ſeen before) put this Crown on his head, by acknowledging him to be King and Head of the Church. The Sonne of God, the Lambe which took away the ſins of the world; the *Meſſias* himſelf, who had all power in heaven and in earth; and whom the faithfull ſought, and obtained of him, to be diſpoſſeſſed of devils, healed of diſeaſes, and a remedy in all their troubles. It was manifeſt what opinion they held of him, and of what incomprehenſible Majeſty indeed he was. All the time from the beginning of his office, untill his paſſion, was the day of his eſpouſalls or marriage, as he hath taught himſelf, calling his Diſciples the children of the wedding chamber, and himſelf the Bridegroome, *Matth.* 9. 15. and by the Parable of a certain King, which made *a Marriage for his ſon*, Mat. 22.2, &c. This was the day

day of the gladneſſe of his heart, when with a ready and willing minde he earneſtly indeavoured to effect all thoſe things which belong to our ſalvation; that hee preferred the care thereof before meat, and all other neceſſaries of his life, *John* 4. 32. The daughters of *Jeruſalem* ſhould not be moved with this glory, but only the daughters of *Sion*, the Citizens and free Denizens of the City of the heavenly *Ieruſalem*; theſe moved with the divine beauty and excellencie of this King and Crown, ſhould flock unto him every where by heaps, making the hypocrites afraid, leſt all men ſhould believe in him, *John* 11. 48.

CHAP. IIII.

1 BEhold, thou art fair my love: behold, thou art fair: thine eyes *are like* the doves: among thy locks thine hair is like the flock of goats, which look down from the mountain of Gilead.

2 Thy teeth *are* like a flock of *ſheep* in good order, which go up from the waſhing: which every one bring out twins, and none is barren among them.

3. Thy lips are like a thread of skarlet, and thy talke is comely: thy temples *are* within thy locks as a piece of a pomegranate.

4 Thy neck is as the tower of David, built for defence: a thouſand ſhields hang therein, *and* all the targets of the ſtrong men.

5 Thy two breaſts *are* as two young roes that are twins, feeding among the lillies.

6 Untill the day break, and the ſhadowes flee away, I will go into the mountain of myrrhe, and to the mountain of incenſe.

7 Thou art all fair, my love, and there is no ſpot in thee.

8 Come with me from Lebanon, *my* ſpouſe, *even* with me from Lebanon, *and* look from the top of Amanah, from the top of Shenir and Hermon, from the dens of the lions, *and* from the mountains of the leopards.

9 My

9 My ſiſter, *my* ſpouſe, thou haſt wounded mine heart, thou haſt wounded mine heart with one of thine eyes, *and* with a chain of thy neck.

10 My ſiſter, *my* ſpouſe, how fair is thy love! how much better is thy love then wine, and the ſavour of thine oyntments then all ſpices!

11 Thy lips, *my* ſpouſe, drop *as* honey combs: honey and milk are under thy tongue, and the ſavour of thy garments *is* as the ſavour of Lebanon.

12 My ſiſter, *my* ſpouſe *is as* a garden incloſed, as a ſpring ſhut up, *and* a fountain ſealed up.

13 Thy plants *are as* an orchard of pomegranates, with ſweet fruits, *as* camphire, ſpikenard.

14 *Even* Spikenard, and ſaffron, calamus, and cinamon, with all the trees of incenſe, myrrhe, and aloes, with all the chief ſpices.

15 O fountaine of the gardens, O well of living waters and the ſprings of Lebanon.

16 Ariſe, O North, and come, O South, *and* blow on my garden, that the ſpices thereof may flow out: let my welbeloved come to his garden, and eat his pleaſant fruit.

The Reſolution.

VVEe ſaw *in the end of the former* Chapter, *how the Bridegroome was adorned in the ſolemnization of his mariage: Now the beauty of the Spouſe is ſhewed by her* Eyes, Teeth, Lips, Temples, Neck, Breaſts, *verſ.* 1. 2, 3, 4, 5. *The praiſe whereof at length is ſtayed by paſſing to a greater perfection,* Verſ. 6. *And hitherto of the legall Church and the Euangelicall: the beginning of one joyned to the end of the other. Now of the Euangelicall Church, full and perfect. What a one it ſhould be after our redemption, by the death of Chriſt and his reſurrection. Of this Church, in the reſt of the Canticles, is a double deſcription, divided and conjoyned. The firſt conſidereth the peculiar and different Churches which ſhould be upon earth, till the ſecond coming of Chriſt; which, for the more plainneſſe, we call them ſiſters: the one elder, the other younger ſiſters: We call her elder and firſt begotten,*

which

Which was conceived and brought forth in the Diſciples, whom Chriſt collected, which forthwith after his reſurrection, increaſed wonderfully, and is yet growing inour this time: The yonger ſhall ſpring up in the laſt age of the world, which we yet expect. The eldeſt is deſcribed in a diverſe fortune, flouriſhing, decayed, and reſtored: Flouriſhing, *V.* 7. 8. 9, 10, 11. Decayed, *partly inclining to ruine, in the reſt of this* Chapter; *partly lying dead, in the whole fifth* Chapter: *and* reſtored *at length, in the beginning of the ſixth.*

THE EXPOSITION.

Verſ. 1. *Behold, thou art fair my Love, behold, thou art fair: thou haſt Doves eyes within thy locks, thy hair is as a flock of Goates that appear from Mount Gilead.*

IN the laſt verſe of the former Chapter was taught how the ſolemnity of the Marriage began. Now the Bridegroome in his own words ſheweth how the Bride was adorned. All which is but to let us ſee the ſtate and condition of the Church which Chriſt himſelf choſe preſent here in earth: whoſe firſt ariſing was like a pillar of ſmoak; but after he began his office, he came forth in a moſt divine glorious ſhew, as ſliding from heaven. She is firſt commended for her eyes; by the ſight wherof, is often underſtood *Indgement*, and *Underſtanding*: for the which ſhe was commended by Chriſt himſelf, who publiſhed thoſe eyes bleſſed that ſaw the things which the Bride then ſaw, *Luke* 10. 23. He alſo gave thanks to his Father, that hee had hid theſe things from the wiſe and prudent, and revealed them to Babes, *Luke* 10.21. Her eyes were *Doves eyes*, that is, chaſte and ſhamefaſt, looking only on her own Husband, as appeared by the words of *Peter* himſelf (when others fell away) declared he knew not whither elſe to go, *Iohn* 6. 68. yet though theſe eyes were cleer, they were within her locks, that is, they were ſo covered with haire, that the brightneſſe thereof was ſomewhat hindred: the multitude of the faithfull being contemned and deſpiſed. This Dove-like chaſtity of the *Bride* was ſo covered, that ſhe ſeemed a diſorderly company to the proud Phariſes: *Do any of the Elders, or of the Phariſes believe on him? but this common people which know not the Law are accurſed*, Joh. 7. 48, 49. Yet this ſight was not ſo ſharp at firſt, but grew by degrees, it was alwayes pure and true, but ſmall in the beginning: They were ignorant of the death of Chriſt, much more of his reſurrection; his doctrine alſo was oftentimes little underſtood: *Are yee not without underſtanding?* Mat. 15.26. Neither doth he

he upbraid them only that once with ignorance and dulneſſe, their haire ſcatteringly and diſorderly hanging, hindred their ſight. Her ſecond praiſe is of the haire it ſelf, that ſhe might not be thought deformed by it. Now this haire betokeneth the whole multitude of the faithfull of thoſe times, fitly ſet forth by their number: her compariſon to a flock of goates, may be underſtood (if I be not deceived) partly of that which goeth before, and partly of that which followeth.

Before, the godly *Iſraelites* ſcattered through the ten tribes are called Goates. *Chap.* 1. 8. Whoſe flocks are ſaid to be leſſe and thinner, becauſe they ſcatter themſelves and keep not together as ſheep do. As *Varro* ſaith in his ſecond book of husbandry. Chriſt indeed had many hearers, but few amongſt them which truely believed: of many called few were choſen. The head whereon the faithfull depend is Chriſt, which was thought then to be with as great danger, as the Goates hang on the ſides of *Mount Gilead*, or any other ſteep hill or rock. *If any did confeſſe him to be Chriſt, he ſhould be caſt out of the Synagogue, John* 9.22. Therefore *Nicodemus* durſt not be ſeen in this mountain of *Gilead* in the day time. Such was the condition of the Church at that time, her pietie quick of underſtanding and chaſte, but covered with hair and hid from the world, not having yet obtained ripeneſſe, it was yet thinne and reproachfull, not daring to joyn together without great danger.

Verſ. 2. *Thy teeth are like a flocke of ſheep that are even ſhorne, which come up from the waſhing: whereof every one bear twinnes and none is barren amongſt them.*

Theſe teeth (compared to a flock of ſheep) are the diſciples of Chriſt, whom he appointed as faithfull and wiſe diſpoſers to give every one of his houſhold their allowance in due ſeaſon, *Luk.* 12. 41. They muſt alſo be ſtrong and of a kinde of bonie nature, to whom the care was committed of preparing, and as it were, chewing meat for others the better to digeſt it. Theſe ſheep are even, like the cherubins, 1. *King.* 6. 25. If it be asked why Chriſt ſent his twelve Apoſtles two and two to preach, inſtructed all with like power, of teaching, of working miracles, &c. *Mark* 6.7. It was becauſe he would truly ſet before us the two golden cherubims juſt of the ſame length, breadth and largeneſſe of every part equally. So that *Peter* was not more excellent then the reſt, but there was one commune adminiſtration, one authority, one juriſdiction; And the ſame meaſure had the 70. Diſciples, afterwards, both among themſelves and among

among the twelve, whom he alſo ſent out two and two, with the very ſame Laws and commandments which the former had, *Luk.* 10. 1. The diſciples came up from the waſhing inſtructed by baptiſme: cleanſed from all filthines of ſin by faith in Chriſt. Laſtly, their fruitfulneſſe is declared by *every one bearing twinnes and none barren among them.* This belongeth to the fruit which followed their preaching: for the diſciples having performed their meſſage, returned with joy, becauſe the devils were ſubject to them by that name which they declared. But Chriſt ſheweth them of a larger fruit, which they durſt not hope for. I ſaw (ſaith he) *Satan as it were lightning falling down from heaven.* As if by ſome violence (at the voice of the Goſpel) he had been driven out of his Kingdom, *Luke* 10. 18.

Verſ. 3. *Thy lips are like a thread of ſcarlet, and thy ſpeech is comely: Thy temples are like a peece of a Pomegranate within thy locks.*

The lips figuratively do ſignifie ſpeech, whoſe praiſe is twofold: ſlendernes and colour. As ſmall as a thread & as red as ſcarlet, which two, ſhew the doctrine of thoſe times. As in form it was moſt pure, ſincere and moſt divine, & therfore compared to a ſmall ſilk thread: So the matter in a ſpeciall manner ſetting forth his death is compared to ſcarlet. Who would not kiſſe and reverence thoſe lips, which ſpake not of the earth, but of heaven from whence they came? *Iohn* 3. 31. 32. Bleſſed were thoſe times which ſounded with the voice of God himſelf: when all his words were dipped in ſcarlet, and all his doctrine as it were coloured with blood, by often mentioning of his ſufferings, *Mat.* 16. 21. *&c.* But theſe (you will ſay) are the lips of Chriſt himſelf and not of the Church. He is the head of this body, and therefore the Church then ſpake with his lips. *He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me, Luke* 10. 16. And thy ſpeech is comely. This ſome tranſlate, Thy ſolitarines is to be deſired, for the word in the originall ſignifieth both, which word it ſeemeth the wiſe *Salomon* uſeth adviſedly to ſignifie both, for though his words ſeemed harſh to the Scribes & Phariſees, ascoming out of a deſert, ſtopping their ears at his words, like the deafe adder, as it was foretold, *Pſa.* 58. 5. *&c.* yet their ſervants confeſſed, *that never man ſpake like him. Iohn* 7. 46. No marvell then though the godly hearers were ſo taken with his words that they oftentimes forgat to provide things neceſſary for themſelves, *Mark* 6. 36. Hitherto of the ſpeech, now followeth of the *Temples like a piece of a Pomegranate within her Locks.* The Temples are that part of the head which extendeth it ſelf from ei-

ther part of the forehead, between the eyes and the ears, even to the crown of the head, and being next unto the head and placed above the eyes, teeth and lips, they seem to signifie those which are appointed to be Ecclesiasticall governours in the Church, which should refresh the flock with sweet and pleasant juice, distilling from them with a fragrant smell like a piece of a *Pomgranate*. Notwithstanding, the Church in those dayes lived contemptuously in the sight of the world, and, as it were, hid and covered, as the temples are with locks of haire.

Vers. 4. *Thy neck is like the tower of* David, *built for an Armory, whereon there hang a thousand Bucklers, all shields of mighty men.*

So were the lips and the temples: Now the neck is compared to the tower of *David*. This tower seems to be that in *Nehemiah*, Chap. 3. 19,25,26. which is called, *The Armory of the corner*: The neck is that bond wherewith the head is joyned to the body. Now that bond whereby Christ is joyned to the Church, is partly of the Spirit, partly of the Humanity received, *Ephes*. 2. 21, 22. and 4. 16. and 5,30. The spirituall is common to all things. The other then first began, when putting on our nature he lived here on earth, which seemeth best to agree with the *Metaphor* in this place. The beauty of this neck is set forth as well in regard of the end, as of the use. The end, that it should be as a tower, built to hang swords in, that kinde of weapons wherewith enemies are beaten and vanquished. The use, that it might be an Armory for all mighty men. As concerning the first, He therefore took our humanity, that the world, the law, sinne, the devill, hell, and all the crue that fight against our salvation might be overcome and conquered. *Be of good cheer* (saith Christ) *I have overcome the world*, Joh. 16. 33. The devill was foyled in many combates, while the only begotten lived in our frailty, he brought many large spoyles into this Armory, immortall publishers of his divine vertue: But this true *Sampson*, by his death overcame his enemies, he consecrated the sword of *Goliah* to the Lord, and overspread and covered this whole Tower with spoyles. In this triumphant Chariot he spoyled principalities and powers, &c. *Col.* 2. 14, 15. These were the chains and collars wherewith the neck of the Church was adorned in those dayes. The use of this Tower is that, *here should hang a thousand Bucklers, and all Shields of the mighty*. These Armes are of that kinde wherewith every one is covered and defended. All the ancient mighty ones, which from the beginning of the world have triumphed over sinne and death, have been abundantly

dantly supplyed with weapons out of this Armoury, which was only faith in Christ, as it is plain, *Hebr.* 11. through the whole *Chap.*

Vers. 5. *Thy two breasts are like two young Roes, that are twins which feed among the Lillies.*

These two breasts are the Apostles and Disciples which Christ sent before him into every City and place whither he himself would come. They were of a low condition and simple at first, like young Roes new yeaned, called from their nets to the office of teaching: They were twins sent forth two and two, all alike in disposition and manners, many in persons, one in doctrine: see before, *verse* 2. They spread abroad the knowledge of salvation through the whole Countrey as swiftly as the Roes are wont to run over the hills. It was but a little time that they spent in their legacie, yet left they nothing undone which was given them in command. If you ask how these breasts were supplyed with milk, which they should yeeld to others, *The young Roes feed among the Lillies.* In the company of the Elect, which smell most sweetly and pleasantly in Christ, (for such are the Lillies afterward, *Chap.* 6. 1.) they drew abundantly which they taught to others: These things shall suffice to declare the conditions of those times.

Vers. 6. *Untill the day break, and the shadowes flie away: I will get me to the mountain of myrrhe, and to the hill of frankincense.*

Here is the same time repeated which was spoken of, *Chap.* 2. 17. The *Jewes* interpret this *mountain of myrrhe*, the *mountain of Moriah*, where *Isaac* was bound to be sacrificed, *Gen.* 22. 2. and whereon the Temple was built in the place that *David* had prepared in the threshing floore of *Ornan* the *Jebusite*, 2 *Chron.* 3. 1. Also in these few words is comprehended that whole History from *Mat.* 16. 21. unto the end of that Gospel. Neither are these words (*I will get me*) without *Emphasis*: for thereby is shewed, that Christ ascended into this mountain of his own accord, not drawn thither by force of enemies, nor compelled by perswasion of friends, for they rather exhorted him to favour himself, *Mat.* 16. 22. and were moved with great grief at the mentioning of his death, *John* 16. 6. This *Hill of Frankincense* was *Mount Golgotha*, whereon that only sacrifice was offered to God the Father by Christ the Sonne, whereby hee is reconciled to the Elect for ever, *Mark* 15. 22. Here was the sword of that triumphant Emperor hung about the necke of the Church, wherewithall our deadly enemies were slain at once. Now we see how this skilfull craftsman hath painted out the state of the Church

so long after his time, with more then mortall wit, describing the ornaments of her flourishing estate, comforting the calamities of her afflicted estate, and sweetly rejoycing at the felicity of her estate restored. With how divine words hath he comprehended the birth, infancy, office and death of Christ? Here is the last end of the old Church, and the beginning of the new: For the death of Christ brought that midday, wherein the old shadowes utterly vanished, never to returne again.

Verse 7. *Thou art all faire my love, there is no spot in thee.*

So far of the Legall Church. Now of the Christian Church only as it was at Christs resurrection, (*A.D.* 34.) & from thence hath increased unto this day, the flourishing condition whereof is declared in these five next verses: for Christ departing into the hill of Frankincense by his death and buriall, was not long absent, but rose early the third day by power of the Spirit, and returned to his own, with whom he conversed 40. dayes, shewing them all things which belong to the Kingdome of God; making and acknowledging the Church by his instructions: sound, perfect and absolute. She was never all faire till now, she was many times before commended for her beauty, and by the divine mercy, wherein the Father beholdeth her in the Son, she is alwaies glorious, *Ephes.* 5. 26. 27. *Sanctified and clensed with the washing of water, by the Word.* But now she was in her most pure and flourishing estate, *Not having spot or wrinckle, or any such thing, but holy and unblameable.* Now she obeyed Christ onely, adding nothing of her owne, neither changing or omitting any of those things which he required to be done and observed. This perfection lasted the first 300. yeeres: though somewhat declining towards the end, yet tolerable all that space, without any great spot of deformity.

Verse 8. *Come with me from Lebanon (my Spouse) with me from Lebanon, looke from the top of Amana, from the top of Shenir and Hermon: from the Lions Dens, from the mountaines of the Leopards.*

The meaning of this verse will be the better understood if we first run over the words. *Lebanon* is a famous hill on the North borders of the Land of *Israel*. *Amanus* far more Northerly, toward the West of *Syria*, being a parcell of the *Mount Taurus*, and stretching to the River *Issicus*, from whence one may behold *Syria*, *Mesopotamia*, *Cilicia*, and all the lesser *Asia*. *Shenir* and *Hermon* are two hills on the East side, *Deut.* 3. 9. These hills are called *Lyons dens* and *mountains of Leopards*, not so much because wilde beasts did live in them, but rather men of fierce and cruel dispositions, Heathen Idolaters,

laters, void of all knowledge and fear of God. This inviting then, whereby the Bridegroome soliciteth his spouse to look down upon him from these mountains, teacheth the propagation of the gospel after Christs resurrection, whereby the fierce and cruell nations should be admitted into the Church of God. *Now the woolf should dwell with the Lamb &c. Isa.* 11.6. The Church was before shut up in the narrow bounds of *Judea*; The doctors were breasts indeed, but they yeelded milk only to the *Israelites*, they were dry to strangers. Now the Iewes & Gentiles should draw together of the same fountain, so that by Christ *both had an accesse by one Spirit unto the Father*, *Eph.* 2.18. Christ led his spouse as it were by the hand from *Lebanon* and the other mountains, when the brethren dispersed by persecution, preached Christ first to the Grecians, *Act.* 8.1. *and* 11, 20. At that time he was preached to the *Samaritans*, the *Eunuch* was baptized and *Peter* warned by a vision to call nothing common or unclean, *Act.* 10.15. This joyfull message went all the world over, but the first report of it flew towards the north and East, *Philip* (the Spirit commanding him) went neer unto *Gaza*, but straightwayes returned from thence to *Azotus*, *Acts* 8.

Vers. 9. *Thou hast ravished my heart (my sister, my spouse) thou hast ravished my heart, With one of thine eyes, With one chaine of thy neck.*

This eye and chaine are the Church of *Antioch* enclosed with the *mountains Amana and Lebanon:* who by the labour and diligence of *Paul* and *Barnabas*, and the working of the Spirit, the Bridegroom was with good cause ravished with this eye which shined with so great light, yet the beautie thereof chiefly glistered, when some contending to have the Law joyned with Christ, this Church withstood them, and by *Barnabas* and *Paul* in the Synod of the Apostles at *Ierusalem*, maintained faith only in Christ sufficient to salvation, *Act.* 15. And then was the chaine hung about her neck, when she was first called a Christian, *Act.* 11.26. The humanitie of Christ was before the neck of the Church, now the name of Christ is the chaine of that neck. And being a Gentile, yet is now a sister to the Jewish Church. And to shew that she is as deer to him as the Jewish, He calleth her also his spouse.

Vers. 10. *How fair is thy love (my sister, my spouse,) how much better is thy love then wine and the smell of thine ointments then all spices!*

Love is taken figuratively for the effects whereby it is shewed. Ointments are gifts of grace, which the Father bestoweth on the Church

Church for the Sons ſake, he acknowledged her love before this time, yet now (in the ſpace remaining of the flouriſhing Church) in this and the next verſe, ſhe ſheweth moſt apparent arguments of higheſt and moſt unfained love. For love that cannot be withdrawn by adverſity is ever moſt precious and pleaſant. But no times yeelded more matter of triall of conſtancy, then thoſe (*An. D. 60. &c.*) of *Nero, Domitian, Trajane* and the other Romane tyrants, who left nothing unattempted that either hatred of the truth might yeeld them, or power might perform, whereby the Chriſtian name might be altogether extinct. But it was wonderfull, how the tyrants were wearied with killing, and the Chriſtians incouraged in dying. So that it was no marvell, if (theſe boxes being broken) the ſmell of the oyntments moſt pleaſantly ſpread it ſelf farre and wide. The ten books of *Euſebius* his Eccleſiaſticall hiſtory are full Commentaries of this and the next verſe.

Verſ. 11. *Thy lips (O my ſpouſe) drop as the honycomb: Hony and milke are under thy tongue: and the ſmell of thy garments is like the ſmell of Lebanon.*

The honycomb of the lips is ſweetneſſe of ſpeech. Hony and milk, pleaſantnes of Doctrine; milk is chief among thoſe things that nouriſh, and hony in the faculty of preſerving. The garments are chiefly the covering of Chriſts righteouſnes, with which only the nakednes of the Saints is covered, that they dare appear in the ſight of God; the hem of which garment is outward honeſty and ſoundnes of manners and diſcipline. The *mount Lebanon* reaching many miles, ſet full of cedars and other ſweet ſmelling trees, yeelded ſuch a ſtrong fragrant ſmell, that no ill ſavour whatſoever could take away the ſweet perfume thereof. So in this Church faith imbracing the righteouſneſſe of Chriſt, and holines of life, breathed forth ſuch a ſweet ſmell, that he which would endeavour to quench that, ſhould be leſſe able to do it then to exceed all the odoriferions perfumes of *Lebanon* joyned together by a greater ſmell. Wherfore that we may ſee the application: firſt we know that the Greek eloquence now chiefly attended on the truth, for God raiſed up *Dionyſius* the *Areopagite*, *Quadratus*, *Ariſtides* the *Athenian*, *Dionyſius* of *Corinth*, *Melito*, *Apollinarius*, *Polycarpus*, and many other eloquent men, by whoſe pleaſant Orations the Lips of the Spouſe dropt like a Hony-comb, and her tongue flowed with profitable ſpeech as with a moſt pleaſant fountain of milk. Then concerning the ſmell of her garments; no times were ever more fruitfull of Hereticks, which laboured with their filthy comments,

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to take away the moſt divine ſavour of truth, and bring it to nothing. But this ſweetnes of *Lebanon* could not be overcome. But the ſmell of her garments was afterward weakned, therefore no marvell if filthy errours prevailed. The holines of the Church was teſtified as well by enemies (ſuch as was *Plinie* the ſecond, in *Euſebius lib.* 3. *chap.* 33.) as by friends, *Juſtine*, *Tertullian*, and *Cyprian*, which mervellouſly ſet forth the ſweetneſſe of her garments. This dignity continued in ſome meaſure, untill the time of *Diocleſian* the Emperour. Indeed the truth and regard of manners and honeſty by little and little began to decay, pride privily creeping in; yet the ſmell of the garments for the firſt 300. yeeres remained ſound and uncorrupted, without any notable change as the Spirit foretold it.

Verſ. 12. *A Garden incloſed is my ſiſter, my Spouſe, a ſpring ſhut up, a fountain ſealed.*

Ye have heard how the Church in her flouriſhing eſtate was all fair: Now followeth her declining Condition, and firſt how ſhe ran to ruine, threatning a fall, before ſhe fell away altogether. In this verſe is propounded her double eſtate, one in reſpect of ſtrangers, the other in regard of her own houſhold. As to ſtrangers, it is *a garden incloſed*: To her own, *A ſpring ſhut up, a fountain ſealed.* The Church is often compared to a Vine, her ſafety (wherewith God vouchſafeth to defend her from the rage of her enemies) to a Wall, a Hedge or Incloſure, as *Pſal.* 80. 8 12. and *Iſay* 5. 1, 2. But now the Church was void of ſuch defence for three hundred yeers. Fortified by no power of Princes, or authority of Magiſtrates, or any Ordinance of Lawes. Yet at length God ſtirred up *Conſtantine* the Great, who fenced this Garden with a wall, rooting out the Tyrants, and reſtraining all hoſtility that might diſturbe the peace, and quietneſſe of the Church. And not onely freed her from the power of her enemies, but confirmed her liberty by Lawes and Ordinances, and alſo advanced her to great honour and dignity, *Euſeb. lib.* 2. Now the Garden was incloſed and fenced from the invaſion of all her enemies. But what was ſhe then in reſpect of her own houſhold? *A ſpring ſhut up, a fountain ſealed.* From common Theeves, we defend our fortunes with walles and houſes; from private theeves, which live with us in the ſame houſes, we keep our goods in Cheſts with lockes. Therefore the fountain ſealed ſheweth, that all had not leave to draw and to drinke, which lived within the incloſure of the Garden: for ſeeing the fountain and ſpring yeeldeth lively juice to hearbes and trees, many which had

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room appointed them in the Garden wanted this wholeſome watering of true life. Which altogether agreeth with that in the *Revelation*, *Chapter* 7. 2, 3. and 11. 2, &c. and 12. 6. The fountain was ſealed to many given over into a reprobate ſenſe to imbrace *Arianiſme*, and others given wholly to ſuperſtitions newly ſprung up, wherewith miſerable men were ſo blinded, that they had no more power to come to this ſpring of ſalvation, then if they had bin ſhut out with barres and bolts. Now was the glory of the Church much diminiſhed, which of late was all faire.

Verſ. 13. *Thy plants are an Orchard of Pomegranats with pleaſant fruits, Camphire with Spiknard.*

Verſ. 14. *Spikenard and Saffron, Calamus and Cynamon, with all trees of Frankincenſe, Myrrhe and Aloes, with all the chiefe Spices.*

This deſcription is according to the proprieties which are wont to be ſeen in a pleaſant Garden or Orchard. Firſt well feneed, and after ſet with choice trees, then watered plentifully with ſweete water, fourthly placed in a freſh ayre, and laſtly, fruitfull and profitable. In the former verſe we have the fencing: Now behold the planting which conſiſts of two ſorts of Trees: ſome for fruit, ſome only for pleaſure. The one plainly ſhewed in the firſt words, *an Orchard of Pome-granates*, the other in the words following, *With pleaſant fruits*. As there are two ſorts of Trees: ſo are there two orders of the Members in the Church, one publike, the other private. The *Pomegranates* ſignifie thoſe which labour in the word and doctrine, or in the politike government of the Church. The pleaſant fruits are the Chriſtian Congregations, ready to obey their Governours, which though they are not to be compared to the fruit Trees, yet by reaſon of their obedience and conſent, they much adorne this Orchard. Of theſe pleaſant fruits there are two ſorts, ſome more common, as *Camphire*, or *Cypres*, and *Spikenard*, ſome more ſcarce, as *Spiknard* and *Saffron*, &c. *Verſ.* 14. The more vulgar ſhew the unlike meaſure of gifts, wherein all are not the eye, nor all the eare, as the Apoſtle ſpeaketh: but indued with great variety of graces profitable to the perfecting of the body of Chriſt, 1. *Cor.* 12. 4. 5, &c. The more ſcarce are of three ſorts (for the divers degrees of private men) Hearbs, Shrubs and Trees, all of ſweete and pleaſant perfumes: which ſheweth that the Chriſtians incloſed within the compaſſe of this fenced Garden abounded in graces, aſwell the loweſt and the midlemoſt as the higheſt, every one in their ſeverall degrees. The ornaments which *Conſtantine* beſtowed upon the Church, as Riches,

Riches, Honour, Immunities, magnificent buildings, of Temples, and the like were meere delights, like an Orchard set with *Pomegranate* plants. The trees and fruits here mentioned seem to signifie those countries where they grew, to bee first inclosed within this Fence. As by *Pomegranates Carthage* and other places in *Africa*; *Camphire* and *Spikenard* our *European* Nations. Neither was it rashly done to reckon these in the first place, for *Europe* was then the chiefe part of this garden, most famous for the multitude of the faithfull and purity of the truth.

Vers. 15. *A fountain of Gardens, a well of living waters and streames from Lebanon.*

To the fencing and planting is added watering, without which the beauty of the garden would soon decay. The fountain is commended, because it is of Gardens, because it is *a well of living waters, and which flow from Lebanon.* Hee speaketh now of many gardens, because the garden is common, that is to say, one Church divided into many particular Congregations and Parishes, like beds or borders in a Garden. Now also it is called a Well, which of late was but a Fountain and spring, because it is digged deep against the heat of the Sun, for drying it up. Living waters, which flow continually and never faile: whose Spring the Church hath never wanted. Nay the Head it selfe of the fountain whence we all draw, and those most pure Conduite-pipes (the Apostles) which received the water flowing from the first Fountain, lived not long before. Now is mention first made of Living waters in regard of the Councell of *Nice*, of so many learned and Religious men out of all parts of the earth. By whom the rivers of living waters runne into each part of the Church, much dried up with the Arrian heate. *Constantine* himselfe was that *Lebanon* from whence these waters did flowe. He called the Councell, maintained it at his owne cost, and confirmed it by his authority.

Vers. 16. *Awake, O North-wind, and come thou South, blow upon my Garden, that the spices thereof may flow out. Let my beloved come into his Garden, and eat his pleasant fruit.*

The first member of this verse seemeth to be the words of the Bridegroome: for the Lord of the *Garden* speaketh, saying, *Blow upon my Garden*: But the *Bride* is the Garden her self, and not the Mistresse of it: for inviting him into the Garden, she truly and modestly confesseth it to be his, not hers; *Let my beloved* (saith he) *come into his Garden, &c.* Here is the temperature of the ayre added to the

watering. Neither doth the Bridegroome intreat that a supply should be made from any but himself of that which should be fit for the garden; but to shew what ayre the Garden should use at those times. By the *North* and the *South*, are meant *Europe* and *Africk*, who stoutly defended the truth in those times, against the *Arrian* heresie. Lastly, of the fruit whereunto he is invited: for it is no idle invitation, only for fashions sake, but for great use, to expresse the condition of those times. *Let my love* (saith she) *come into his Garden, and eat his pleasant fruit*; which words, no doubt, are of the Spouse, giving the Garden to her beloved, not challenging it to her self, as is said before: for without doubt, she perceived that her beloved had withdrawne himself, otherwise, had the invitation been in vain. There was an excellent outward shew, but within, all things were defiled with Mosse and Rust; Envie, Brawlings, Contentions Ambition and Heresies, had almost abolished true pietie: so that the Church necessarily (leaving the multitude, who preferred a bare name only) lurked, as it were, in darknesse, with a few Citizens. This solitarinesse happened when the fountain was sealed, as is said at the 12. *verse*: for then many more were within the bounds of the Church, then had leave to drink of the Fountain. Then was the Dragon thrust out of heaven, and the woman fled into the Desart, as we have shewed in the *Revelation*. The meaning is, the Church much flourishing outwardly, Christ left her, void of true piety, as more plainly will appear by his answer in the next *verse*.

Vers. 17. *I am come into my Garden, my Sister, my Spouse, I have gathered my myrrhe with my spice: I have eaten my hony-comb with my hony; I have drunke my wine with my milke. Eat, O friends, drink, yea, drink abundantly, O beloved:* Or, *and be drunken with loves.*

They commonly expound it, as if (yeelding to her request) hee should say, Thou doest intreat mee to come into the garden, Loe, I come, thou hast thy desire. But the History directeth us to another exposition, as if he should say, whereas thou desirest that I should come into the Garden, to what end should I come? my harvest and my vintage, and time of delights are past: I was there long since, and gathered my *myrrhe with my spice, &c.* I have laid up as much as I pleased, now nothing remaineth wherein I should take pleasure. Thus saith the Bridegroome. This harvest and vintage were presently at the fencing of the garden, as soone as *Constantine* obtained the Empire: for then the fruit (getting heat of the Sunne) was quickly ripe; And the good Husbandman lost no opportunity, but gathered infinite store of all kinde of fruits while the time ser-

ved,

ved. But after he departed from the Garden, he returned no more, till a thousand two hundred and threescore dayes were ended, *Rev.* 11. 3. For the Bridegroome must be so long absent, as the Bride hid her self. Therefore these words teach no short and swift return into the garden, but yeeld a reason why he was not in a long space to be expected. The second part of the answer belongeth to his fellowes or friends. *Eate* (saith he) *O friends, and be drunken with loves.* This word *be drunken*, is sometimes in Scripture taken for drinke abundantly, *Gen.* 43. 34. or sufficiently, but most commonly (in the worser part) for overmuch drinke, depriving the senses: These words very well expresse the state of those times, declaring those which boasted to be the Bridegroomes friends, to be puffed up with too much prosperity, most basely abusing it; giving themselves wholly to the throat and the belly, as if they were out of their wits. So that whatsoever the godly Emperor gave for the comelinesse and commodity of the Church, they changed all to her shame and destruction. It is most pleasant to consider how expresly the Holy Ghost long before painted out these things, which at length should happen in the Church, the like whereof we see still continueth. And hitherto of the Church inclining to fall, it ceased to flourish, when the Bridegroome first departed the garden, and as soone as *Constantine* came to the Empire: As long as hee lived she was in great glory, but presently after followed the darknesse.

Chap. V.

I Am come into my garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine honey combe with mine honey, I dranke my wine with my milke: eate O friends, drink, and make you merry, O welbeloved.

1 I sleepe, but mine heart waketh: *it is* the voyce of my welbeloved that knocketh, *saying*, Open unto me, my sister, my love, my dove, my undefiled: for mine head is full of dew, and my lockes with the drops of the night.

2 I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?

3 My welbeloved put in his hand by the hole *of the doore*, and mine heart was affectioned toward him.

4 I roſe up to open to my welbeloved, and mine hands did drop down myrrhe, and my fingers pure myrrhe upon the handles of the bar.

5 I opened to my welbeloved: but my welbeloved was gone and paſt: mine heart was gone when he did ſpeake: I ſought him, but I could not finde him: I called him, but he anſwered me not.

6 The watchmen that went about the City, found me: they ſmote me *and* wounded me: the watchmen of the wals tooke away my vaile from me.

7 I charge you, O daughters of Jeruſalem, if you finde my welbeloved, that you tell him that I am ſick of love.

8 O thou the faireſt among women, what is thy welbeloved more then *other* welbeloved? what is thy welbeloved more then *another* lover, that thou doſt ſo charge us?

9 My welbeloved is white and ruddie, the chiefeſt of ten thouſand.

10 His head *is as* fine gold, his lockes curled, *and* black as a raven.

11 His eyes *are* like doves upon the rivers of the waters, which are waſht with milke, *and* remaine by the full *veſſels*.

12 His cheekes *are* as a bed of ſpices, *and as* ſweete flowers: *and* his lips *like* lilies dropping down pure myrrhe.

13 His hands *as* rings of gold ſet with the chryſolite: his belly like white yvory covered with ſaphirs.

14 His legs *are as* pillars of marble, ſet upon ſockets of fine gold: his countenance as Lebanon, excellent as the cedars.

15 His mouth *is as* ſweete things, and he is wholly delectable: this is my welbeloved, and this is my lover, O daugh-

daughters of Jeruſalem.

16 O the faireſt among women, whither is thy welbeloved gone? whither is thy welbeloved turned aſide, that we may ſeeke him with thee?

The Reſolution.

HItherto of the Church declining and running to ruine. Now lying proſtrate ſhe is doubly deſcribed: Firſt how ſhe neglected her beloved calling her, verſ. 1. 2. 3. *Then how ſhe ſought him in vaine being gone: the fruit thereof is ſhewed, both how ſhe was uſed of the Watchmen,* verſ. 4. 5. 6. *and how of the daughters of Jeruſalem, who kindled with her mervellous praiſes of him, promiſe their fellow labour to ſeeke him: in the reſt of the Chapter.*

THE EXPOSITION.

Verſe 1. *I ſleep, but my heart waketh, it is the voyce of my beloved that knocketh ſaying, Open to me my ſiſter, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night.*

THe negligence of the Church lying thus is declared; Firſt by her drowſineſſe, then by his enticing call, and laſtly by the ſlight cauſes of her excuſe. Sleepe cauſed her outward ſenſes to be benummed, that ſhe neither regarded nor conſidered how ſuperſtitions aroſe, as it happened to the *Houſholder*, *Mat.* 13. 25. Neither could it be otherwiſe, (when the Bridegroome left the garden, and his friends or fellowes drunken with proſperity, wholly gaping after riches and honours, all common good deſpiſed) but ſleepe would overcome the Spouſe, wherein outwardly ſhe ſhould not differ from a dead woman, howſoever the heart ſhould move and live, the ſeede of faith not altogether quenched. This drowſineſſe crept in in the time of *Conſtantine*, when a gaping heavineſſe with a continuall deſire of ſleeping, ſo oppreſſed the Spouſe, that the ſharpeſt ſighted Paſtors could not uſe their outward ſenſes: not perceiving how ambition crept in among the Biſhops; and not onely that, but now they began to conſecrate Temples to Saints, earneſtly to ſeeke their Reliques, to worſhip them with prayers; and to beleeve that prayers made in the honour of Saints at their Sepulchres did profit much. Who could now tell whether the Church were

were sleeping or waking? who neither loathed nor perceived such things. When *Constantine* was dead, Christ found the Church asleepe, and sought by all meanes to stir her up, both by knocking and calling. He knocked by persecutions in the times of *Constance*, *Iulian* and *Valens*, of whom though *Iulian* were a profest enemie, (*A. D.* 368.) yet the other two exceeded him in cruelty. After their tyrannous raigne, God stirred up *Valentinian* in the West parts, by whom Christ lovingly called his Spouse, that returning unto her former integrity she should open and let him in. Then taking away *Valens*, he called more earnestly at both doores (as it were) as well in the West as in the East, by *Gratian* and *Theodosius* the elder: after by *Arcadius* and *Honorius*, then by *Theodosius* the younger and *Valentinian* the third. And lastly (that there might be foure paire as it were answerable to the foure voyces, *My Sister, my Love, my Dove, my undefiled one*) by *Marcian* alone in the East. These Emperours studied and laboured very religiously to defend and enlarge true Religion; but the Church was in all the fault, who having these helpes prepared, would not use them to recover her former brightnesse. To this readines of the Emperors was added the voyce of the most excellent Bishops and best learned men of that time: As *Basile*, *Gregory*, *Nazianzen*, *Ambrose*, *Hierome*, *Chrysostome*, *Augustine*, and other the lights of that time. But seeing his profession of love could nothing move her, he tryeth what his shutting out of the doores at night would doe. *My head* (saith he) *is filled with dew, and my lockes with the drops of the night.* The lockes of haire signified before the congregation of the faithfull, among whom true Religion was now so much decayed by new and foolish Ceremonies, borrowed partly of the Iewes and Gentiles, and partly invented of their owne idle braines, that the grasse is scarce more covered with drops of dew in the night, then the Church was at that time with superstitions.

Verse 2. *I have put off my coate, how should I put it on: I have washed my feete, how should I defile them?*

It was great negligence in the Spouse to give her selfe so much to sleepe: but pardon her heavinesse. Why opened shee not when hee knockt and called? was she so buried in sleepe that she heard him not? it is plainely seene, she answered him quickly. But was she so benummed that she could neither move hands nor feete? Neither was that the matter. But when she heard and might open, she made an idle excuse. *I have put off my coate* (saith

(saith she) *and washed my feet.* The coat is Christ and his only imputed righteousnesse; but as soon as we look on our selves and seek righteousnesse in the perfection of our own vertue, we spoil our selves of this garment, and our filthinesse appeareth presently to God and the Angels. And so we may wash our feet with other waters, that we may seem to our selves most clean. So much was the doctrine of free justification by Christ alone decayed at that time, and another mean of washing and purging the feet found out besides him: that no coming to Christ by faith alone, was commonly beleeved without danger of defiling, &c.

Vers. 3. *My beloved put his hand by the hole of the door: and my bowels were moved for him.*

Here beginneth the second part of the chapter of seeking the Bridegroom, the degrees whereof are diverse, *the moving of her bowels, his withdrawing of himself, her opening the door, her enquiring, her crying out, and how the watchmen entertained her.* It is manifest by the first of these words that he loosed his hand from the hole of the door, wherby appeareth that he not only knocked and called, but also fought to put back the bolt, his hand was ready at the hole when the godly Emperors called sacred councels to pull up the tares which wicked idle men had sowen in the Lords field. It is excellent, how *Marcian* the Emperor in the councell of *Chalcedon* exhorted the fathers oftentimes to apply all their studie to root out heresies and all wicked instructions, that the true and holy faith might appear, or shew it self. What might not the Bishops then have done if they had known their opportunity? But one would have thought, it should have been their own chiefest care, without the Emperours admonition. The like paines took the two Emperours *Theodosius* the Nephew and the grand-father in those famous councels of *Ephesus* and *Constantinople*: the Bridegroom did his part to take away the barre, but the spouse would not: therefore he withdrew his hand and took away all power to remove the bolt. For after *Marcian* was dead, such barbarous cruelty raged in the west; and obscuritie, sloth and covetousnesse raigned in the east, that he which before sought for entrance was now no where to be found.

Vers. 4. *I rose to open to my beloved and my hands dropped with myrrhe, and my fingers with sweet smelling myrrhe upon the handles of the lock or bolt.*

After the spouse (afflicted with dayly miseries) had learned how great losse her negligence had procured: she seekes now to recover it

it by diligence. And ſhaking off ſloth, goes to the door, which endeavour of hers (*her fingers dropping with myrrhe*) proves to be to God moſt ſweet and acceptable. The ſpouſe aroſe when *Leo Iſaurus* raigned, who endeavoured to root out worſhipping of images lately brought in, in the former ages. But *Conſtantine* his ſon (*A.D.*755.) in the ſeventeen councell of *Conſtantinople* (who ſoundly condemnning that hainous abomination by the holy ſcriptures) ſet his hand to the bolt or lock that ſhut out Chriſt: which holy enterpriſe of his flowed with *myrrhe*. *Charles* the great aſſayed the like at *Franckford*, about forty yeers after, 795. but that which was decreed in the councell wanted ſucceſſe, for no reformation followed.

Verſ. 5. *I opened to my beloved, but my beloved had withdrawen himſelf and was gone: my ſoul failed when he ſpake: I ſought him, but I could not finde him, I called him, but he gave me no anſwer.*

She opened to her beloved, but he withdrew himſelf and was gone. Her ſoul failed when ſhe remembred how lovingly he had called her. He ſheweth himſelf to be preſent and ſeen of the Church in the worſhip by himſelf ordained. This propheſie agreeth with thoſe times, when *Leo Iſaurus*, *Conſtantine* his ſon and *Leo Copronymus* endeavoured what they could to take away idolatry, to remove the bolt and open the door to the beloved: but ſo great and ſuch horrible corruption of all piety remained, that Chriſt could not be ſeen in his outward worſhip. The Emperors rightly did their duties to root out that which moſt manifeſtly appeared; but they paſt by many groſſe errors untoucht. Whoſe contagion the Bridegroome flying, withdrew himſelf ſo farre off. They which were awaked out of this idolatry were inflamed with a marvellous deſire of Chriſt: but it rather increaſed their griefe, then recovered their former happineſſe.

Verſ. 6. *The watchmen that went about the City found me: they ſmote me, they wounded me. The keepers of the walls tooke away my vail from me.*

Theſe watchmen differ much from thoſe, *Chap.* 3. 3. who (it is like) knew whither the Bridegroome was gone, and might be found again; for ſhe asketh them whether they ſaw him, but ſhee layes nothing to theſe, aſſured of their ignorance, and would have been glad to have paſſed by them in ſafety. Likewiſe thoſe former watchmen, though they could yeeld her no help, (ſailing in the ſame veſſell) yet forbare to lay violent hands on her: but theſe beat and wound her, and reproachfully take away her vail: who, though they

they be far unlike in courteſie, and humanity, yet their common name ſhewes ſome agreement in Office. Wherefore they are the Rulers and Governors, Emperours, Biſhops, Prelats and men of ſuch ranke, as the event plainly teacheth. For as ſoon as the truth began to appear: in how ſhamefull a manner was ſhe received of the wicked world: and eſpecially of thoſe which would be accounted Watchmen of the City? She was ſmitten with reproaches, lyes and Curſings in the time of *Gregorie* the ſecond: by whom *Leo Iſaurus* was excommunicated for putting downe the worſhiping of Images. But by the councell of *Nice* under *Conſtantine* (ſonne of *Leo*) and *Irene* his mother, (by compulſion or Inſtigation of Pope *Adrian* and *Toraſius*, Biſhop of *Conſtantinople*) (788.) ſhee was cruelly wounded. The watchmen within the City are the Eccleſiaſticall Teachers and Rulers. The keepers of the walls, the civill Governours. But in the time of *Theodora*, the Empreſſe, and *Michael* her ſonne, the vaile was taken away; ſo that the Church had neither Prieſt nor Magiſtrate to defend her. Theſe were the times wherein the Spouſe kept her bed, and was never ſeen abroad by many yeers: the worſt times that ever ſhee indured. Shee was much troubled in minde (her heart failing her) in the Wine-cellar; as before, *Chap.* 2. 4, 5. yet then ſhe was ſupplyed with Flagons, and Apples, nay, her beloved came quickly to her, and imbraced her (ready to fall) in both his armes: but here ſhe is *ſmitten and wounded, her vaile taken away and laid for dead*: but no Flagons or Apples, or hope of her beloveds coming: for no man durſt ſpeak or look freely to teſtifie his will, much leſſe to reach out an helping hand to the truth lying proſtrate. The comon Harlot of *Rome* may then ſee how far ſhe is eſtranged from this Spouſe, who boaſteth ſo much of her viſibility ſince her firſt beginning.

Verſ. 7. *I charge you, O daughters of Ieruſalem, if yee finde my beloved, that yee tell him that I am ſick of love.*

If yee finde my beloved (ſaith ſhe) *tell him* (do you ask what you ſhall tell him) *that I am ſick of love.* After ſhe had concealed her ſelf a long time, at length (impatient of longer delay) ſhe begins afreſh to ſeek her beloved: ſhe goes to the daughters of *Ieruſalem*, her fellow Citizens, the Elect, and ſheweth them of her grief, how ſhe had ſought him; and though ſhee were without hope of finding him, yet if they chanced to light on him, they ſhould bewaile before him the miſerable fortune of his afflicted *Spouſe*, that by their tears he might be the ſooner moved to come ſpeedily to her

aide; which sheweth, that after long silence, some godly men should bewaile the calamity of the times and desire reformation, which was done about the yeer 1100. after all mention of the trueth ceased, being altogether buried 260. yeeres and more since the vaile was taken away. For about that time a *Florentine* Bishop openly began to lament the Misery of the Church, and doubted not boldly to affirm *Antichrist* to bee come already. Also one *Arnold* a Romane could not hold but with the losse of his head bewailed the grief of the *Spouse*. And *Hildegarde* the Propheteſſe, to whom the Church appeared in a vision, in the forme of a woman wailing: her face sprinkled with dust by the Priests: her garments rent and torne: the innocent Lambe driven from her by their fault, and many the like. Adde unto these *Bernards* complaints upon the *Canticles* and others. Afterwards there arose many, and more and more every day, which freely professed their grief. By whose tongues the *Spouse* declared her misery to the daughters of *Ierusalem*.

Verse. 8. *What is thy beloved more then another beloved, O thou faireſt among women? What is thy beloved more then another beloved that thou doeſt so charge us?*

These daughters of *Ierusalem* were the friends of the *Spouse*. They call unto her familiarly and lovingly, and (better sighted then others) they acknowledge her most beautifull, being naked and compassed with darkenesse. Yet were they altogether ignorant of her beloved, otherwise they would not have asked what he was. They shew great desire of knowledge, asking again and again to be shewed him. At the complaint of the godly doctors, the studies of the Elect were stirred up: so that hee which promised onely the first lineaments of true piety and Religion, had great companies following him. See the multitude flocking to *Petrus Waldensis* (about the yeer 1160.) a private man, not graced with any ambitious titles.

Vers. 9. *My beloved is white and ruddie, the chiefeſt among tenne thousand.*

Shee willingly yeeldeth to their desire, hoping to get what she sought for, the sooner by their meanes. The answer is threefold: *Common, speciall*, and *mixte*. Which seemes to note out so many times, wherein there should be the like knowledge of Christ. *Common* in this verse, taken aswell from things inherent as from Circumstances. The things inherent declare the excellent sweetnesse of the lively colours of Christ, which concernes those times of the *Waldenses*

denſes, when the aforeſaid *Peter* made his houſe as it were a Schoole of Sacred learning, where he taught the *Catechiſme* and firſt rudiments of Religion; turned the Bible into their owne language; tranſlated ſome writings of the Fathers, and by his diligence and piety brought it to paſſe, that at length the beautifull colours of Chriſt ſhining with pure holineſſe, and Red with the merits of his death, might be ſeen of all men which did not wilfully ſhut their eyes. The circumſtances are 10000. men attending on Chriſt. For when the truth was diſcovered by *Petrus Waldenſis* and his fellowes, the Romane Antichriſt ſeeking by all meanes to aboliſh the truth, ſpread it abroad unwittingly in many other places, whoſe fruitfulneſſe was ſuch, that about the yeer 1200. the *Albigenſes* durſt joyne battell with the Antichriſtian Bands, which *Innocent* the third ſent to deſtroy them, under the leading of *Leopoldus* the ſixth Duke of *Auſtria*: and *Simon* Earle of *Mountfort*. At length *Reymond Toloſanus* and *Petrus* King of *Tarracon* came to aid the *Albigenſes*. Then might ye ſee the Bridegroom begin to ſhew himſelfe again to the world, attended with 10000. truly Creſſe-bearing ſouldiers? Which had wandered many yeers before ſolitary and without company.

Verſ. 10. *His head is as the moſt fine gold, his lookes are buſhie and black as a Raven.*

An other part of the knowledge of Chriſt more plaine and evident then the former. For now the Daughters of *Ieruſalem* learn of the *Spouſe* the excellency of the principall members which the world knew not by many ages. *The head as the moſt fine gold*, (or, (as it is in the originall) gold of gold) ſignifieth as much as King of Kings. For all other wear Crownes of gold upon their heads, which with their Kingdomes may be taken away: but his head is as pure gold it ſelfe, becauſe it is Eternall and Eſſentiall, which teacheth that Chriſt would now ſhew himſelf a King in the Earth. As it came to paſſe about the yeer 1216. in that long contention of *Frederick* the Emperour, the ſecond of that name, with *Honcius* the third, *Gregory* the ninth, and *Innocent* the fourth, then preſently after the *Albigenſian* Warre, that the Kingdome uſurped of the Popes by Tyranny might be reſtored again to Chriſt, the right Lord or true owner. The buſhie locks are the multitude of the faithfull, very comely and beautifull in thoſe times for their mutuall love and imbracing one of another, yet wanting the brightneſſe of externall policy. The blackneſſe of the hair betokeneth the Wars, troubles

bles and perſecutions of thoſe times bewailed by many. As ſome of *Sweveland at Hallis*, *Robert Groſtet* Biſhop of *Lincolne*, *Matthew Paris*, *Guilielmus de ſancto Amore*, *Arnoldus de villa nova*, cryed out, that all Chriſtian people by craft of the devill had gone aſtray from the truth of our Lord Jeſus Chriſt, that the faith which the people commonly had was like the faith of devils: and that all Chriſtian people were led to hell. See how rightly they are compared to the colours of a Raven, they were ſo black and diſordered. Neither did this deformity then firſt invade her, but then ſhe began firſt to be acknowledged and bewailed.

Verſ. 11. *His eyes are as the eyes of Doves by the rivers of water, waſhed with milke and fitly ſet.*

Chriſt carefully looking on his ſpouſe boweth down his head that he may behold her the more neerly and exactly. As the doves bow their necks with eyes inclining towards the water when they deſire to quench their thirſt. And where the ſpouſe was deformed altogether with duſt, he uſeth no ſharp remedy, but applieth much mercy and gentleneſſe in cleanſing her outward filthineſſe. *His eyes are fitly ſet*, not overmuch ſtanding out nor too much dipping in, but fitly placed to behold the whole condition of the Church. Theſe eyes of the Bridegroome ſo delectable, were ſhewed to the world by *Michael Ceſenas* and *Petrus de Carbaria* about the yeer 1277. together with *John de Poliaco*, all which Pope *John* condemned: Becauſe firſt, they taught diligently, *that Peter was no more head of the Church then any other Apoſtle: neither did Chriſt leave after him any vicar or head of the Church.* Which evidently declareth the firſt part of the ſimilitude, that Chriſt beholdeth his Church with no leſſe attention, then the thirſtie and drinking doves behold the waters with attentive eyes. Secondly, they taught plainly, that *The Church hath no power to correct any one with conſtrictive puniſhment (as they call it) much leſſe hath the Pope any ſuch power to correct, puniſh, inſtitute or remove any one in the magiſtracie.* Whereby they prove the *Pope* clean contrary to Chriſt: the one waſheth away ſpots with milk, the other with ſalt-peter, the one reſtraineth and puniſheth faults with the word, the other with the ſword, &c.

Thirdly, they taught that *Prieſts and elders had all a like authority, power and juriſdiction: Emperors indeed had given a high degree to the Popes, and might take it away again at their pleaſure.* The *Pope* raged when *Michael* taught this, but the holy man proceeded and ceaſed not to preach that *the Church was a ſtriving place of piety,*

not

not a race of Ambition. And seeing that full vessels might satisfie every one, it was terrible that the Clergie should so shamefully contend for honour either with the laitie or among themselves. The covetous and ambitious have never enough, but their minde alwayes thirsts for something more: whereby they plainly shew, that either they never lighted on that full river, where the Bridegroom quietly resteth, or they are of another disposition, contrary to him whose name they falsly pretend, &c.

Vers. 12. *His cheekes are as a bed of spices, as sweet flowers: his lips like lillies, dropping sweet smelling myrrhe.*

The greatest part of the countenance is in the cheeks, which of Christ are most apparent unto us, when he raigneth openly in the Church, in holy institutions, which he hath given to be kept by his *Church* till his coming. These cheeks are first likened to beds new made in a garden, and presently to sweet flowers, which elegantly setteth forth the swift and speedy increase of the knowledge of *Christ*: the flowers immediately following the sowing. The fruitfull ripening of this seed was furthered by the preaching of *Robert French Anno* 1290. Who by many visions set forth the lamentable condition of the *Church*, and declared openly that *the Pope was an Idol, a Serpent, a wooden head.* And *the spouse* which was presented unto him with a glittering silver crosse very beautifull and excellent as well in life as doctrine. Hitherto the following member of the verse doeth seem to belong. *His lips like lillies dropping sweet smelling Myrrhe.* Now the Bridegroom began to be famous by the puritie of teaching, which yet durst not but only mutter and whisper without lifting up the voice boldly.

Vers. 13. *His hands are as gold rings set with the Beryll: his belly is as bright Ivory overlaid with Saphirs.*

Hitherto hath the Bridegroom been set forth to the world in some speciall members from *Frederick* the second to *Robertus Gallus*, by almost 100. yeers. The hands are the instruments of Action, and in scripture they figuratively signifie works. The Jems included in the rings seem to signifie the ministers of the word, which elswhere *Christ* carryeth as stars in his right hand, *Rev.* 1, 20. But these times yeelded not such splendour. These things shew a change and alteration of that which *Christ* would bring to passe by the labour of his ministers, as it hapned about the yeer 1300. which was called *the first resurrection of the dead.* For now the thousand yeers were ended wherein Satan was bound, and the dead raised from their graves.

Very

Very many now began more boldly to ſet forth the truth: As *Dant* the *Florentine*, *Marſilius Patavinus*, *William Ockam*, *John of Gaunt*, and many others. *Philip*, the *French* King, deſpiſed Pope *Boniface*, *Lewes* of *Bavaria*, ſtrove long time with theſe moſt humble ſervants of ſervants for the right of the Empire. *Edward* of *England* made ſhew unto many, how little he eſteemed the Popes authority. By the Bowels or Belly, bright as *Ivory*, *overlaid with Saphirs*, may be underſtood the two Sacraments. For the Word of God is open to the view of every one, as the mouth and countenance, neither is it wont to be hid from ſtrangers: but the Sacraments ſerve only for the houſhold, as the bowels, which are appointed only to that body whoſe members they are, but ſerve to no uſe for ſtrangers. Theſe things therefore, as it were, with the finger, point to thoſe times of *John Wickliff*, (1370) who taught openly, *that the ſubſtance of material bread and wine remain in the Sacrament of the Altar: the accidents of bread remain not without the ſubject in the ſame Sacrament: Chriſt is not really in the ſacrament, in proper preſence corporally.* *Beringarius* ſpake againſt this wicked error, 200. yeeres before, but the time was not yet come, wherein *the hands of the Bridegroome ſhould be ſeen full of Rings*, whence his enterpriſe wanted ſucceſſe.

Verſ. 14. *His legs are as pillars of Marble, ſet upon ſockets of fine gold: his countenance is as Lebanon, excellent as the Cedars.*

The beginning of this verſe, ſetteth forth the nether parts, whoſe chief praiſe conſiſts in ſtrength and ſtableneſſe. All would faile, unleſſe that which upholdeth were ſufficient to beare the weight. Wherefore the Bridegroome ſtandeth immoveable on ſuch ſtrong baſes: And leſt we ſhould thinke that his ſtrength wanteth beauty, loe, the legs and feet are of gold; So that from the crown of the head to the ſoal of the feet, hee ſhineth with infinite glory and Majeſty. Yet is there no doubt, but theſe things belong alſo to the hiſtory: therefore theſe two golden baſes, whereon the Marble pillars are ſet, ſeem to point out *John Huſſe* and *Hierome* of *Prague*; as is the perpetuity of Marble, ſuch was their conſtancy to indure death willingly for the truths cauſe, induring a triall by fire, as the pureſt gold. They differed from the Popelings in many things: but this chiefly bit the mitred fathers, that they gravely reprehended their wicked and laſcivious lives. This was the ulcer that could not indure ſcratching, which made them rage ſo fiercely againſt them: this was about the yeer, 1415. The other Member of the verſe, *his countenance is as Lebanon, excellent as the Cedars*, His countenance

is

is seen here on earth, in the true knowledge of Christ, and by his true worship, which he himself hath appointed. Now the *Spouse*, comparing it to *Mount Lebanon*, sheweth thereby that there should be so great an increase of knowledge and renewed worship, that the profession of Christ should continue as firm as the hils themselves; and as the Cedars of *Lebanon* exceed other trees in length, so should true Religion excell all scratching and pricking superstitions in reverend Majesty, which most fitly agree with the times presently following, wherein the *Bohemians* shook off the Romish yoke, 1420. Now first began the Word to be truly preached, the Sacraments to be administred in either kinde, wicked superstitions to be rooted out, Monasteries to be beaten down, and the Priests constrained to till the Land, or to yeeld some better fruit, &c.

Vers. 15. *His mouth is most sweet, yea, he is altogether lovely: This is my beloved, and this is my friend, O daughters of Ierusalem.*

His lips (at the 12. verse) dropped *myrrhe*: here the mouth soundeth sweetly; both lips and mouth betoken the Word and Preaching, only the lips whisper obscurely: the palate and open mouth yeeld a more sounding voyce. Such was the voyce of the Bridegroome heard in the Ministers of *Bohemia*, preaching the truth freely, and without feare, in despite of *Antichrist*. *Hee is altogether lovely*; there is nothing in him but that which is most to be desired, with greatest care and study. *This is my beloved*, as if she should say, seeing yee have so earnestly desired to know the excellencie of my beloved. Thinke with your selves, that I have not trifled, nor done any thing unfit for a modest woman, in that my earnest indeavour of seeking him and of charging you: but the honour due to his merits far exceeds all my study. These words do plainly teach, that the Church in her true members, at that time, bestowed all diligence in seeking Christ. And now wee see by this propheſie (which with noted foot-steps hath exactly shewed the path-way through this Wilderneſſe) by what degrees the knowledge of Christ appeared again from *Frederick* the second, (after infernall darkneſſe covering the world by the Bishop of *Rome*) untill about the yeer, 1420.

Vers. 16. *Whither is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aside, that wee may seeke him with thee?*

This sheweth the great desire of the faithfull to seek Christ, offering their fellowship, and promising common aid in seeking. Which came in fashion, when the *Bohemians* got their liberty: for afterwards

wards they were holpen with the writings of many learned men, as the *Waldenſes*, *Albingenſes*, *Wickliffe*, *John Huſſe*, and *Hierome* of *Prague*, with all thoſe before named. Laſtly, the *Bohemians*, by whoſe diligence the beauty of Chriſt, by little and little, appeared in his members to the world. It was wonderfull, how they were preſently kindled to ſeeke the truth in *England* and *Germany*, and many other places, ſo that all corners (of our coaſts at leaſt) ſounded againe with the voyces of them, asking, *Whither is thy beloved gone thou faireſt among Women? Whither turneth thy beloved?* Yea, this ſpeech was ſo generally received, that many daughters of *Ieruſalem*, which knew him not before, nor touched with any deſire of him, now offered their ayde to ſeeke him. The Art of Printing hapning at the ſame time, (1440) by Gods ſingular benefit, did greatly helpe to ſet forth his fame, which continued 70. yeeres and more, and could not be ſtayed by any meanes.

CHAP. VI.

MY welbeloved is gone downe into his garden to the beds of ſpices, to feede in the gardens, and to gather lilies.

2 I am my welbeloveds, and my welbeloved is mine, who feedeth among the lilies.

3 Thou art beautifull, my love, as Tirzah, comely as Ieruſalem, terrible as an army with banners.

4 Turne away thine eyes from me: for they overcome me: thine haire is like a flocke of goates, which looke down from Gilead.

5 Thy teeth *are* like a flocke of ſheepe, which go up from the waſhing, which every one bring out twins, and none is barren among them.

6 Thy temples *are* within thy lockes as a piece of a pomegranate.

7 There are threeſcore Queens, and foureſcore concubines, and of the damoſels without number.

8 *But* my Dove is alone, *and* my undefiled, ſhe is the onely *daughter* of her mother, and ſhe is deare to her that bare

bare her: the daughters have ſeene her, and counted her bleſſed: *even* the Queenes and the concubines, and they have praiſed her.

9 Who is ſhe that looketh forth as the morning, faire as the moone, pure as the ſun, terrible as an army with banners!

10 I went downe to the garden of nuts, to ſee the fruits of the valley, to ſee if the vine budded, *and if* the pomegranates flouriſhed.

11 I knew nothing, my ſoule ſet me as the charets of my noble people.

12 Returne, returne, O Shulamite, returne: returne that we may behold thee. What ſhall you ſee in the Shulamite, *but* as the company of an Army?

The Reſolution.

SO much of the Church caſt downe; now of the Church reſtored, in the whole and in the parts. The whole, as well ſummarily, both in reſpect of the Bridegroome, verſe 1. 2. *and in reſpect of the enemies* verſe 3. *as ſeverally by reaſon of certaine members of the whole body,* verſe 4, 5, 6. *The parts are particular Churches, as Queenes, Concubines and Virgins;* verſe 7. *amongſt all which, one Dove excelleth,* verſe 8. *And ſuch is the eldeſt Siſter. The younger are either a Princeſſe, or other inferiour Churches. Her condition is partly growing, partly of full age: her beginning is ſummarily delivered,* verſ. 9. *Afterwards ſeverally expreſſed, and how it was done,* verſe 10. 11. 12. *and what kinde of one ſhe was when it was done,* Chap. 7.

THE EXPOSITION.

Verſe 1. *My beloved is gone downe into his garden, to the beds of ſpices: to feede in the Gardens and to gather Lillies.*

IN the beginning of the deſcription the Spouſe ſeeketh her beloved, not knowing where he was: as we have ſeene in the former Chapter. Now ſhe taketh on her to teach that which before ſhe deſired to learn. To deſcend into the garden, is onely (as hath beene often ſaid) to be preſent (as it were) to be taught with the hands, and ſeene with the eyes in purity of doctrine and integrity

of all externall worship. Which hapned in the times of *Martin Luther*, in the yeere 1517. At what time the Spouse began somewhat to recover her health and strength. The *Waldenses*, *Wickliff*, the *Bohemians* and other daughters of *Ierusalem* had taken great paines in seeking the Bridegroome, but the garden was never prepared with beds and borders for him, till now, when *Frederike* Duke of *Saxonie* by his own authority protected and defended the Church newly spring up in *Wittenberg* a City of his dominion. Here was the only garden at the first, and therfore she saith, *My beloved is gone down into his garden*. The truth was plentifully sowne there, but little reformation for the first foure yeeres, therefore is there but one garden mentioned. But shortly after more gardens were added to this one, as *Tigurum*, *Argentoratum*, *Basile*, *Berne*, *Geneva*, and also the Provinces of *Hassia* and *Prussia*, so that the second part of the verse saith rightly; *He went downe to feede in the Gardens*, for now there were many gardens made by distinction of fence, yet were all planted with the like fruite. He came not into this garden any longer to behold the bare and naked beds, but as it were feeding the elect by the nourishment of his word, he at the length gathered lillies in baskets and separated them from the wicked world, which Lillies were first gathered at *Wittemberg*, when the Masse began to be discontinued and the Supper more purely to be administred in the yeere 1521. The yeere following the Images were cast out. After three yeeres *Tygurum* and *Argentoratum* were reformed. This comming into the garden and gathering of Lillies is the harvest spoken of, *Rev.* 14. 14,15.

Verse 2. *I am my beloveds, and my beloved is mine: he feedith among the Lillies.*

She triumpheth in the same words as she did upon her returne from *Babylon*, *Chap.* 2. 16. by which free profession, she declareth the boldnesse and constancie of those times, wherein the truth need no more whisper in corners, in feare and doubting, but might publish her selfe openly and be publiquely celebrated by the common speech of many men. Neither was the supportation of the Bridegroome lesse apparent in defending her mightily against her enemies. For if the hatred of the multitude, the rebukes of the Doctors, the curses of the Popes, the condemning of the Emperour, the conspiracies of Princes, the confiscation of goods, the danger of life, and all other things threatning present death, could have terrified the Spouse from professing her beloved: faith had bin utterly

lost.

loſt. The Spouſe claimeth her beloved to be hers in the words of *Melanthon* to Prince *Frederick*, Let us go on conſtantly, howſoever the world rage. Such was the mutuall imbracing of Chriſt and the Church at that time.

Verſe 4. *Thou art beautifull O my love, as Tirzah, comely as Jeruſalem, terrible as an Army with Banners.*

The explanation of this verſe is divided into three times. The Beginning, Middle, and End. In the beginning ſhe was faire as *Tirzah*, which *Solomon* without doubt foreſaw, ſhould be the chiefe City of the Iſraelites after the ten Tribes fell from the other two. It was a pleaſant City, whence it tooke the name, (1 *Reg.* 14. 17.) but (aſwell by the eſtimation of men as in truth) it was but a Fortreſſe of Robbers and rebels. And no other was the Church eſteemed to be of her enemies (when her beloved went downe into his garden, and ſome time after) but a rebellious City, diſobedient to Princes and Governors, and to carry a certaine ſhew of *Tirzah*. And thus the Church remained like unto *Tirzah* from the yeere 1529. (when the *Argentinenſes* joyned with the *Helvetians*,) till the death of *Charles* the 5. in the yeere, 1558. And then ſhe began to be comely as *Ieruſalem*, when the unpleaſant name of *Tirzah* grew out of uſe, which hapned in the beginning of Queene *Elizabeths* Raign in *England*, in the yeere 1558. And in the yeere following in *Scotland*, *Geneva*, the *Helvetian* and *German* Churches, in *Denmarke*, *Norway*, and *Sweveland*, and other places of the reformed Religion. Not that they were altogether free from hoſtile invaſion, great troubles ſhortly ariſing in *France* and the Low-countries: yet partly by her own increaſe, partly her adverſaries tyred and ceaſing ſomewhat from outward force, ſhe was ſo much exalted, that her very enemies could not but admire her beauty and comelineſſe, whoſe beginnings they deſpiſed. The laſt age of the reſtored Church, is *terrible as an Army with Banners*.

She ſhall beſtow all her time in warlike preparations, and undertakings. For the helliſh furies will not ſuffer her enemies to reſt, neither will ſhe endure her ſelfe to be rent and torne by the Wolves, but reſiſt the injury with an armed hand. Whereby ſhe ſhall become fearefull to her enemies, as ſhe hath done theſe many yeeres in *England*, *France*, and the *Low-Countries*. But this is nothing to that terrour which ſhall ſhortly follow, when Antichriſt himſelf and his Enſign-bearer (the King of *Spaine*) and all that carry his marke ſhall be ſo deſtroyed by the Spouſe, that no mention of them ſhall remaine.

Vers. 4. *Turn away thine eyes from me, for they have overcome me: thy Layre is as a flock of Goats that appeare from Gilead.*

Now she enters into a speciall commendation of certain members, whereby the civill government of the Church may the better be understood. This cleernesse of sight, without doubt, was shewed in the doctrine of Justification by faith, whereby the Church (not with squint but right eyes) beholdeth Christ, and all his righteousnes and excellency. And whatsoever excelleth in the judgement of the world, to be losse and dung to it, *Phil.* 3. 8. This eye was very dim in former times, untill *Martin Luther* divinely drew away those darke scales: For he wiped away all humane satisfactions, merits, supererogations, indulgences, confidence in their own received wicked superstitions; and shewed the yoke of the law to be more grievous then all the Popes Buls were able to uphold; neither afterwards could the wicked Councel of *Trent*, nor the *Germane Interim* (forged altogether with fraud and deceit) dazle the sight of these eyes, but that they could discerne the authors of these deceits, spreading their nets in vain; neither was our *England* lesse sharp-sighted, when not only the Pope, but also the Papacie, was utterly rejected, by the authority of our *Josias*, that most holy King, *Edward* the sixth, of blessed memory. We see the divine beauty of these eyes, which at this day (God be thanked) is the same in all reformed Churches. The common people of the faithfull, signified by Hayre, is altogether the same, as it was in the first Church, *Chap.* 4. 1. scattered, contemned, put in great danger, which yet by no means, could be compelled to leave *Gilead*, and returne to *Bethaven*.

Vers. 5. *Thy teeth are as a flock of sheep which go up from the washing: whereof every one beareth twins, and there is not one barren amongst them.*

The Teeth are alwayes taken for the Pastors and Ministers of the Word, as *Chap.* 4. 2. where they were sent forth, two and two, instructed with the like gifts and messages: As Sheep are of a milde and pleasant disposition, and far remote from all ambition, so should the restored Church shine with faithfull Pastors; the true successors of those former, adorned with the self-same Ensignes as neer as the time would suffer. They which before boasted themselves to be Pastors, had altogether cast away the charge of preaching, and yet these men would be heires of the Apostles; whereas they were strong teeth; these filthy rotten bones: they Sheep; these Lyons. But at the length sound teeth sprung up again, such as were *Luther*, *Melanthon*, *Bucer*,

Bucer, Zuinglius, Oecolampadius, Capito, Calvin, Peter Martyr, and many others, whose names are written in heaven. And verily the truth of this Prophecie, seemeth very apparent in the decree made at *Geneva*, in the yeere 1550. namely, that the Ministers not only in Sermons, (which some neglected, some heard them with small profit) but also severally through houses and families, at a certain time of the yeere, with a Magistrate of the City should instruct every one, and require a reckoning of every ones faith. And it is scarce credible what fruit followed, as *Beza* sheweth in the life of *Calvin*.

Verf. 6. *As a piece of Pomegranate, are thy temples within thy locks.*

This is the fourth agreement of this Church with the first, which we have shewed to belong to the Ecclesiasticall and civill government, in the use whereof the Church restored should be happy, which appeared by the holy Discipline restored again at *Geneva*, by Gods singular benefit, together with the Gospel, in the yeer 1541. Which wee also see to be done in other Churches at this day; as in *Helvetia, Rhetia, France, the low Countries,* and *Scotland,* wherein the government requiring holinesse of life, according to the rule of doctrine, the truth flourisheth fruitfully and inviolably. But you will say, these times which we have described, shine not in all Reformed Churches; whereunto I answer, It is sufficient if we finde some such thing in any one Congregation: for this by a common necessity, shall belong to the commendations of all. And this is the summe of the agreement.

Verf. 7. *There are threescore Queens, and fourscore Concubines, and Virgins without number.*

Having spoken compendiously of the Church restored; some things are now briefly propounded, particularly in these two verses, wherein he divideth the severall Congregations into three ranks, according to their degrees of purity: namely, *Queens, Concubines,* and *Virgins* or *Maids*; And the that comes neerest to truth and holinesse, the Bridegroome holdeth her dearest; wherefore the *Queens* are mighty, and flourishing Churches, which excell the rest in purity. The *Concubines* are of a lower ranke; they are admitted to the Bed, but far from the honour and excellency of the lawfull wives; having no dower themselves, nor are their children to inherite. The *Virgins* are in the lowest place, as servants and handmaids, altogether estranged from any familiar acquaintance, they have

have imployment in the house, they have victuals and clothing; they are reckoned to be of their Masters household, but are not partakers of his goods; they labour not for themselves, but for their Masters. It is also to be observed, the *Queens* are numbred, and so are the *Concubines*; but the *Virgins* (as of no reckoning) are without number. This distraction into such different degrees hapned about the yeere, 1563. When *Iohn Brentius* and *Iames Andrewes*, rent the Church in pieces, with that unluckie division of that monstrous *Vbiquity*. It was before sowne by *Luther*, but he stayed the contention about it as long as he lived. But *Brentius* revived it; and three yeers after, *Illyricus*, and other Doctors out of far Countries, came to *Antwerp*, and renewed that error, whereby the face of the Church, even in her infancy, was miserably defiled; besides, *Anabaptists* and *Libertines*, *Antitrinitarians*, *new Arians*, and I know not what other monsters, which wasted and spoyled *Transilvania*, and the Regions thereabouts. The *English*, *Irish*, *Scottish*, *Belgick*, *Geneva*, *Helvetique*, *Rhetique*, do flourish (God be praised) with the dignitie of *Queens*, whereof the *Germane*, the *Danish*, *Gotique*, and *Sweveland* Churches, and others cleaving to their opinions, have taken a crowne to themselves, and have gotten the place of *Concubines*. Among the *Virgins* I reckon the *Anabaptists*, *Libertines*, *Antitrinitarians*, *Arians*, and the like, which now altogether miserably waste and destroy *Moravia*, *Polonia*, *Hungaria*, *Transilvania*, and a great part of *Denmarke*. To these may be added the *Roman* filthy sinck, whersoever dispersed. We have seen the whole Song marvellous hitherto, but now especially, when we come to things present. Behold then the condition of the restored truth, into what unlike degrees she at length should fall by a great separation. The Spirit foretold a lamentable successe: this age feeleth it, and every day plainly threatneth a farther departure.

Vers. 8. *My Dove, my undefiled is but one, she is the only one of her mother, shee is the choice one of her that bare her, the daughters saw her and blessed her, yea the Queenes and the concubines, and they praised her.*

Without doubt this *Dove* was one of the *Queenes*, far excelling in glory, and more beloved of the Bridegroome then the rest, adorned with a threefold testimonie: *Of the Bridegroome, of her mother, and of the rest in the family.* For the Bridegroome termeth her, his *Dove*, his *Undefiled one*. Any thing may be one, which is one in manners and disposition, though absent in place and seate; As the company

company of the faithfull are ſaid to be one, though ſevered in far remote places, while they hold the ſame purity of Doctrine, and the like ſtudy of holineſſe. The ſecond teſtimonie is of her Mother, which is the Church and the Word to whoſe directions this *Dove* doth wholly apply her ſelf. The third teſtimony is of the reſt in the family. Firſt, of the daughters who are particular Churches which are begotten of this onely *Dove*, from whom they draw their inſtructions and the whole courſe of adminiſtration. Next the *Queenes* and *Concubines* bear witneſſe both after one manner, but both very ſparingly and more ſlenderly then the daughters, it may be through envie; They acknowledge her fair and beautifull, but perhaps they keep the branch to themſelves; as jealous wives often do. All which ſheweth how the wills were conjoyned, between the *Dove*, the *Daughters*, the *Queenes* and *Concubines*. Howſoever there be not the ſame degree of purity in all things. But where are the *Virgins* without number? Why is there no commendation of theirs rehearſed? Verely as they are further abſent from familiar acquaintance of the Bridegroome, ſo are they more ſpitefully bent againſt his onely beloved *Dove*, neither (through hatred) can they ſay any thing well. Let us ſee then a more full diſtinction of the preſent Chuches which are either true or titulary. The true, are *Queenes* and *Concubines*. The *Queenes* again are either the onely *Dove*, or more: and this onely one is partly the Mother, partly the Daughters. The titular Churches are the virgins. Who this onely *Dove* is, may eaſily be proved, if we conſider the excellency of the Eyes, Teeth and Temples of the reſtored Church, for ſhe that excelleth in the beauty of theſe members, muſt of neceſſity be that one onely *Dove*. Wherefore not truſting to mine own judgement but to the judgement of the Spirit himſelf: I beheld in this glaſſe the Church of *Geneva*, ſhining with the glory of this only *Dove*. For firſt let us conſider the excellent comlineſſe of the eyes, where ſound and uncorrupt doctrine ſhineth, ſpotted with no comments of filthy flatterers, but eſpecially the chaſtity of juſtification by faith, wherwith the Bridegroom is chiefly delighted. But this beauty is common to the other *Queens* and alſo the *Concubines*; Then let us behold the teeth, *namely the doctors*, like a flock of ſheep, ſimple, harmleſſe, not diſdainfull, not luxurious, but content with a ſparing diet: diligent in teaching, not ſo much troubled with worldly buſineſſe that they can have no leaſure for the word and doctrine. Not undertaking the charge of many Churches and ſerving none, nor may he that taketh

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the charge of one Church neglect it by his abſence. Neither is any thought fit for that paſtorall function which can but only read. Laſtly let us view the Temples, like a piece of a Pomgranate very beautifull. The governors together with the Paſtors moſt honeſt men, watching over the manners of every man, and correcting them by divine inſtitution, not ſending them to the Romiſh horſe-leaches and the Antichriſtian decrees, the more to corrupt them, but endeavour to redeem their ſins and publike offences, rather by repentance then for mony. Neither doth ſhe command any idle ceremonies but what neceſſary reaſon onely requireth. Laſtly they which apply all to the authority which Chriſt hath given to the Church, that every member may perform his duty holily. The Spirit goeth no farther in the elder Church, becauſe (as it ſeemeth) ſhe ſhall perſiſt in that variety which we now ſpake of: of *Queenes, Concubines, Daughters, Doves* and *Virgins* unto the end, without any notable change: and it may happen as corruption dayly increaſeth, the *Dove* and the *Daughters* may be ſhut up in a narrow bound.

Verſ. 9. *Who is ſhe that looketh forth as the morning, fair as the moon, cleer as the ſun, and terrible as an Army with Banners?*

Hitherto of the elder Church, and of things as well paſt as preſent. All the reſt of the Treatiſe reſpecteth things to come, which the more obſcurity they have, the more leave and pardon they crave. But nothing is ſo plain wherein the vanity of mans minde erreth not extremly, unleſſe it be governed by divine light: nor any thing ſo concealed that it can lie hid, if this enlighten him. Thou therefore which haſt enlightned the former darkneſſe, give light unto theſe following, that we being taught thy will, and beholding the glory of thy children may cheerfully and conſtantly proceed in our begun courſe of piety, neither terrified by any dangers, nor deceived by the deceitfull allurements of this world. It plainly appeared before, *Chap.* 5. 6. that by this manner of asking is declared the new birth or riſing up of ſome Church, by which afterwards thrice repeated, is ſignified, to be ſo many ariſings of new Churches, or rather the approaching of new people to one and the ſame Church. Although others alſo are added, whoſe aſcription is not declared in this kinde of ſpeaking, as we ſhall ſee in its place. Therefore wee divide the younger ſiſter into three parts, whereof the firſt (which is the Princeſſe) is deſcribed from this very place, to the fifth verſe of the eighth Chap. The ſecond, from thence to the ninth verſe: The third in the tenth and eleventh verſes thereof. The

firſt

first of the sisters is the Church of the *Iewes*, whose calling is to be expected within these few ages. After, the seat of *Antichrist* (the City of *Rome*) shall be utterly destroyed, which is to be very shortly. Hither all circumstances leade, wherewith the *Revelation* agreeth, and many Prophecies of the old Prophets. This calling shall be double: the first, from hence to the eighth verse of the seventh Chapter: The second in the rest. The condition of the first is in part, briefly delivered in this verse, and after severally in the verses following. The generall explication teacheth what kinde of beginning and progresse there shall be for certain yeeres. The first conversion shall be like the morning; The first growing age, *faire as the Moone*: The stronger age, *cleer as the Sunne*: The full strength thereof, *terrible, as an Army with Banners*. It is likened to the morning, because it shall not only be of a doubtfull and obscure light, (as is the first break of the day) but also, because the first light thereof shall appeare from the East: for *Daniel* (speaking of this first calling) saith, *Rumors out of the East, and out of the North shall trouble him*, Chap. 11. 44. as more plainly (God willing) shall be said at that place. In which words he joyneth the North to the East, because the *Iewes* there banished, should gather together with those of the East to the same faith of Christ. In the *Revelation, Euphrates is dried up, that a way may be made for the Kings of the East*, Chap. 16. 12. After, when *the new Ierusalem shall descend from heaven, the first gate shall be Eastward*, Chap. 21. 13. If you desire the time of this first conversion: God hath very much concealed the moments of time from us; yet I suppose it is certainly noted out in the Scripture. And the day drawing neer, will adde a cleerer light unto it, *Dan.* 12. 4, &c. But as neer as we can attain to it by conjectures, (and those not light, as they seem to me) it is to be expected about the yeer 1650. as at the twelfth of *Daniel* the eleventh and twelfth verses shall be said more plainly. Such shall be the beginning of this new light; the progresse shall equall the beauty of the Moon, most cleerly enlightening the mighty darknesse, with a swift increase after the first appearing, shining in a few dayes, like the full Moon: as *Esay* cryeth out, *Who hath heard such a thing? Who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be borne at once? for as soon as Sion travelled, she brought forth her children*, Chap. 66. 8. The riper age shall strive with the Sunne, in glory, light, and cleernesse; the exceeding brightnesse shall be such, that it cannot be looked upon; yea, it shall be at length terrible

to the enemies, no lesse then an Army furnished with Banners. We may observe out of these comparisons, how much more excellent the condition of this Church shall be, then ever it was of any other. Great was the dignity of the former, but at the most declared by similitudes taken from the earth; but here, as if the excellency of earthly things were not sufficient to set forth such glory, he flies upward towards heaven, taking *the Morning, the Moon, and Sunne* for comparisons: *Come Lord Iesu,* let us quickly see that pleasant sight, the gathering together of our dispersed brethren, that all flesh may acknowledge thee the only Lord; that thy unmeasurable faith and mercy which exceedeth all the straits of a created minde, may be celebrated and renounced in the mouthes of all men.

Vers. 10. *I went downe into the Garden of Nuts to see the fruites of the Vallie, and to see whether the vine flourished and the Pomegranates budded.*

The second part of the description expresseth severally what was spoken even now generally. Hereof are two members, a preparation in this and the two next verses, and the performance of the worke effected in the chapter following. Of the first member are three degrees. A visitation in this verse, sufficient abilitie in the next, and an effectuall calling in the 12. verse. That which we translate to the garden of Nuts, *Tremelius* turneth it to the garden of Pruning. How is the word fitted? The Iewes a long time have beene pruned gardens, wherein God hath exercised most severe loppings and prunings, Rom. 11. 20. Neither doth this interpretation differ from the disposition of the Iewes, whose hearts were brawny with hardnesse, *Rom.* 11. 25. whose stubbornnesse and obstinacie, *Esay* most divinely describeth, *Chap.* 42. 18, 19, 20. He calleth that people deafe and blinde, hearing and seeing much and observing nothing, neither laid they the most grievous chastisements to heart, *ver.* 25. Also *Chap.* 65. 2, 3. *Rom.* 10. 21. *The fruits of the Vally,* another note whereby the Iewes are marked out, that they are as it were lateward trees bearing fruit very slowly, such are they that are planted in vallies, which the hills every way so hinder, that they cannot be refreshed with the heat of the Sunne: Such then shall Christ finde the *Iewes* when he shall visit them, like Nuts covered with a hard shell; neither more excellent, with any branch or bud of true conversion towards God, whereby they may shew themselves to be indued with any vitall strength from heaven, then trees planted in the shadow of steep rocks, which (other trees flourishing) remain

as

as half dead: yet are there among that people both *vines and Pomegranates*. The hard winter as yet keepeth back the buds, but at length in fit time, the Sun of righteousnesse shall thaw that frozen earth, and shall afford a more gentle aire whereby they may breake forth freely.

Vers. 11. *Or ever I was aware, my soul made me like the Chariots* (or *set me on the chariot*) *of my willing people.*

So shall the people be when Christ shall first visit them. Now he teacheth the sufficient ability of the conversion. The meaning is (that I stand no longer refuting other mens opinions) as if he should say. I descended indeed into my garden, but I verily did suppose no such thing as at length hapned. I expected a stubborn and obstinate people, but after that I found them easie and ready to receive me, my minde inforced me to shew my self unto them in stead of chariots, wherewith I might quickly bring them into the Church and reckon them among her citizens. Undoubtedly he added a spurre to them running, neither would he be wanting to their study, whereby he might supply that which might help forward the begun work. Therefore *Esay* saith, *He shall bring all your brethren out of all nations for an offering to the Lord with horses and chariots and litters and mules and swift beasts, to the hill of my holinesse, Chap.* 66. 20. These *chariots* seem to be the ready aide that the Gentiles should bring the Jews, to recover their former seats. But did not Christ know what the study and readinesse of this people should be? The things are spoken historically, that their conversion should be beyond all expectation: for as *Esay* saith, *so that thou mayest say with thy minde, who hath begotten me these? seeing I am deprived and am desolate. I have been a captive and remain to and fro, and who hath brought up these? behold I was left alone, these, where have they been? Chap.* 49. 21. He sheweth a thing having great admiration: for time will teach many things to be in the Prophets, which we commonly interpret as though they were past whose event is yet to come: and especially (as it seemeth to me) in the calling of the Jewes; which verily little considered of ours, hath darkned (I will not say perverted) the proper and naturall meaning of the Prophets in many places.

Vers. 12. *Return, return, O Shulamite, return: return, that we may look upon thee. What will ye see in the Shulamite? as it were the company of two Armies.*

The third member of the former causes. *The effectuall calling.* Which shall be earnest and thrust on with great enforcement, as the

twice two doubled words do signifie: whether that of *Esay* seemeth to belong, *How beautifull upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God raigneth. Thy watchmen, &c. Chap.* 52. 7. 8. It is evident that that whole chapter entreateth of the last calling of the Jewes, whose felicity should be eternall, never to be interrupted, vers. 2. He also maketh mention of a threefold captivity. The *Egyptian*, the *Assyrian* and a voluntary, vers. 3. 4. 5. In which last hapned the most miserable condition of the Jewish people: wherein they have been since Christs time. For they were in times past inforced into Egypt by hunger. Into *Assyria* they were drawn by force of war. Only the Romanes did not compell them to turn, but they dispersed themselves here and there through the whole world of their own accord. Or rather that they were in that place and reckoning in this last captivity, as held for things of nothing: whose greatest worth any man might purchase at the vilest price, as *Psa.* 44. 13. And who seeth not his people, accounted for nothing in the multitude of captives, partly sent to the *Egyptian* mines, partly slain upon the scaffolds of cities, where they were compelled to fight either with wild beasts, or among themselves to kill one another, as it came to passe at the destruction of *Ierusalem* by *Titus*. Or if *Adrian* straightly forbad the Iews their country soil, yet this captivity was free, because the Romanes aimed not at any benefit by their service as the *Egyptians* and *Assyrians* did, but only the quietnesse of the province. Christ by the presence of his flesh brought them not deliverance from this captivity, but will bring it at length, by turning their hearts to the faith. But perhaps Saint *Paul* saith the contrary, who applieth the same to the Apostles seat in times past, *Rom.* 10. 15. But I think it will seem otherwise if we well consider it: his purpose in that place, is to prevent an offence taken of the Iewes incredulity. Now there were chiefly two things which might make the Gentiles doubt. *The ancient Lawes of the Iewes: and the present studie of piety.* Were not that most like to be the truth which a nation (vouchafed so much honour before all others, and no lesse fervent as yet, with an earnest desire to worship God) should not onely acknowledge, but also pursue it most earnestly. In the former chapter, he opposeth election to the old Law: here he entreateth of the study of piety: where he granteth them zeal, but lest any should be deceived with the shew thereof, he teacheth how farre distant it is from true piety or Religion. The only righteousnesse of God is the righteousnesse of faith

faith altogether differing from the righteousnesse of the Law, which alone while the Iewes sought for, they obtained not, what they desired, and in the mean time missed of the truth. This effect have the words from vers. 3. to vers. 14. Then making a difference of saving and legall righteousnesse, lest any doubt should yet sticke in their stomackes; he teacheth yet a little more plainely, why they could not approach to this saving righteousnesse, which he saith, is chiefly placed in calling upon the Lord, vers. 13. How, saith he, shall they call? that is, How shall the *Iewes* call, &c. But let us returne to *Salomon*. It is to be observed that these words yeeld two arguments, whereby they may appear properly to belong to the Church of the *Iewes*. First, because the exhortation or incouragement is expressed in a word of returning: wherby he granteth that the Nation which he now calleth, had bin before turned away: which cannot properly take place in any other, but in the *Iewish* Nation. Secondly, of set purpose for difference sake he calleth her by her countrey name, of the *Old Salem*: Whereas before confessedly through the whole Song, he had notified all the Citizens of the Church gathered together as well of the Gentiles as of the Iewes, by the name of daughters of *Ierusalem*. That is to say, by this difference it might plainly appeare, that he now turned his speech to the old Countrey breed, letting alone the new inhabitants which are free in the City by Christ. Fourthly, after the Conversion he sheweth the *Shulamite*, by the similitude of Tents, that she shall deliver her self by Armes from the power of her enemies, whom she now serveth. For that of *Ezekiel*, 38. and 39. happeneth at the same time, when *God* and *Magog*, that is, the Turke and the Tartar with all the wicked *Mahumetanes* shall utterly perish by the sword of the Converted and returned *Iewes*. See *Dan.* 11. 44. and 45. *Revel.* 20. 9. Whither also belongeth that of *Zacharie*. *When I shall stirre up thy sons O Zion against thy sonnes O Iavan.* Chap. 9. 13.

Chap. VII.

1 How beautifull are thy goings with shooes, O Princes daughter! the joynts of thy thighs *are* like jewels: the worke of the hand of a cunning workeman.

2 Thy navell *is as* a round cup that wanteth

eth not liquor: thy belly *is as* an heap of wheat compassed about with lilies.

3 Thy two breasts *are* as two young roes that are twins.

4 Thy neck *is* like a Tower of Ivory: thine eyes *are like* the fish pooles in Heshbon by the gate of Beth-rabbim: thy nose *is* as the tower of Lebanon that looketh toward Damascus.

5 Thine head upon thee *is* as scarlet: and the bush of thine head like purple: the King *is* tied in the rafters.

6 How fair art thou, and how pleasant art thou, O *my* love in pleasures!

7 This thy stature is like a Palme tree, and thy breast like clusters.

8 I said, I will go up into the palme tree, I will take hold of her bowes: thy breast shall now be like the clusters of the vine: and the savour of thy nose like apples.

9 And the roof of thy mouth like good wine, which goeth straight to my welbeloved, and causeth the lips of the ancient to speak.

10 I am my welbeloveds, and his desire is toward me.

11 Come my welbeloved, let us goe forth into the field: let us remain in the villages.

12 Let us get up early to the vines, let us see if the vine flourish, *whether* it hath budded the small grape, *or whether* the Pomegranates flourish: there will I give thee my love.

13 The mandrakes have given a smell, and in our gates are all sweet things, new and old: my welbeloved I have kept *them* for thee.

The Resolution.

YOu have heard in what manner the Conversion was. Now is shewed the most glorious condition of the Converted as well of the beauty inherent to every member, vers. 1. 2. 3. 4 5. *and the whole body*, vers.

verſ. 6. 7. as alſo the coming by chance of the Bridegroome, dwelling in her branches, verſ. 8. *and the ſavour of the Noſe and Palate,* verſ. 9. *whereby it commeth to paſſe that they reſt perpetually in one anothers love,* verſ. 10. *And ſuch is the growing condition of the* Princeſs, *the younger daughter. The riper age ſhall bring worſhippers in greater number, the occaſion whereof is ſhewed,* verſ. 11. 12. 13. *and the effect in the beginning of the Chapter following.*

THE EXPOSITION.

Verſe 1. *How beautifull are thy feete with ſhooes, O Princes daughter! The joynts of thy thighes are like jewels, the worke of the hands of a cunning workeman.*

A Particular deſcription of each member is here begun from beneath, for ſuch ſhall the progreſſe of things be. Heretofore alwaies the beginning was made from the head. The place of the eyes, teeth, and temples: becauſe the firſt beginnings were more famous and ſooner perceived, in the Doctors and the adminiſtration appointed: but now in a wonderfull manner, the feete ſhall be firſt converted, and ſhall begin to ſtand and walke in the right way, as ſome notable reaſon ſhall diſcover, why ſuch a thing ſhould be done. He therefore admireth the beauty of her feete, becauſe it was verily a thing full of admiration. A ſhooe is applyed in the Scriptures to three ſignifications. To *Mirth, Speed,* and *Liberty*. It was a ſigne of Mirth; from whence in mourning they either put them off, of their own accord. As *David aſcended to the Mount of Olives, his head covered and barefoot,* 2 *Sam.* 15. 30. Or they were conſtrained againſt their wils as Captives to the victors, who led them naked and barefoote, *Eſa.* 20. 4. Speede hath ſomewhat a more plain efficacy, for he that is ſhod, treadeth more boldly, and feareth not pibbles or thornes. Wherefore God when he aſſured a ſpeedy returne to his people, he promiſeth to bring it to paſſe, that they ſhall goe with ſhooes on their feete, *Eſa.* 11, 15. It was alſo to the Iſraelites a ſigne of liberty or rather of obtaining their redeemed inheritance. Whereas putting off the ſhoe was for a reproach, *Deut.* 25. 9, 10. Whether as it ſeemes belongeth, how God commanded *Moſes* drawing neere to him, to put off his ſhooe, *Exod.* 3. 5. to put us in minde in how baſe a condition fleſh is before him. All the ſignifications agree. The *mirth* of the people returning, their *ſpeede* of returning, and the recovery of their ancient inheritance, will without doubt be a matter of wonderfull glory and of great admiration; ſo that worthily the Nations

may

may cry out, *how beautifull are thy feete!* see *Esay* 52. 12, 13, 14, 15. They shall make no haste out of this captivity, as when one runneth away from his master, or as the Israelites in old time out of Egypt: but with great constancie of minde and assured confidence, so as the Nations shall be amazed, and the Kings shall stop their mouthes, when they shall see that which was not told them; for then God shall bring to passe, that his people may enjoy their desolate possessions. *Esa.* 49. 8. The second part of the verse signifieth that nimble turning joynt, whereby the upper part of the thighes are fitly turned. Or rather perhaps it may more fitly signifie a turning from one way into another; as if he should say, the turning away of thy thighs from thy former stubbornesse to true piety and faith in Christ. Iewels are fitted into many turning Circles, whose artificiall turnings doe excellently set forth this wonderfull conversion or turning of the thighes and feete. Moreover they are the worke of the hands of a *cunning workman*. See how sweetly these words agree with those of S. *John*, *Rev.* 19. 11. where in a larger explication of the sixth viall, that is to say, the calling of the Iewes, the workman is described, by whose hands these Iewes and joynts of the thighes are framed. First by his name, agreeing with the same in this place: he was pleased to take this name to himselfe, that he might at length declare in very deede, how faithfull he was in performing promises, and giving salvation to his people. But hence see, the conversion of the heart shall not proceede of themselves, but from this faithfull workman, who shall frame these joynts, and worke these nimble turnings.

Verse 2. *Thy navell is like a round goblet, which wanteth not liquor: thy belly is like a heape of wheate set about with Lillies.*

Interpreters refer these words to meate and drinke; but in this song, comelinesse and honesty is chiefely respected: and nourishment is signified by those members, which they are appointed to by nature. I judge it rather to signifie fertility, flourishing fresh in them whose bodies are full of juyce, not dry and without blood. *A heape of wheate*, declareth the belly like a furrow, well stored with the best seed, which watered and made fruitefull by mixture of the *Goblet*, would at length breake forth into an infinite harvest. These things are more plaine with *Esay*, cap. 49. 19. 20. *The belly set about with Lillies*, sheweth that this field (unlike other fields) shall not be fenced with bushes and quicksets, but shall every way lye open, and be altogether so pleasant, not onely in the middle where the more

fruit-

fruitfull increaſe is wont to be, but alſo in the uttermoſt borders. And moſt fitly alſo are lillies joyned to the reſt, ſeeing nothing is more fruitfull, bearing often 50. heads upon one Roote, *Plin.* l. 21. 5.

Verſ. 3. *Thy two breaſts are like two young Roes that are twins.*

Excellent ſhall this Church be in doctrine: whoſe miniſters God ſhall water with fatneſſe, *Ier.* 31. 14. They ſhall be baſe and ſimple at the beginning, like young Roes, wallowing in the duſt, when they are firſt brought forth; for as yet a ſetled Church ſhall not be fully gathered together, as by the labour of ſome certaine Apoſtles, who ſtaying in no certaine places ſhall go hither and thither to Preach, according as the cauſe requireth. In the ſame manner as it was done in the firſt Church, as before *Chap.* 4. 5. See alſo what hath beene obſerved upon *Eſay*, at the laſt verſe of the former Chapter.

Verſe 4. *Thy necke is as a Tower of Ivory, thine eyes like the fiſh-pooles in Heſhbon, by the gate of Bathrabbim: Thy noſe is as the Tower of Lebanon which looketh toward Damaſcus.*

Mercerus doubteth whether there were a Tower of this name. *Rabbi Selom* and the *Chaldey* paraphraſts thinke there was. And I am of their minde, for all theſe ſimilitudes ſeeme to be taken from true things and not feigned. Yea, for moſt weighty cauſes, as anon it will appeare, ſome more eminent places are choſen of purpoſe for this part of the deſcription. This Ivory Tower I ſuppoſe to be the Ivory throne ſpoken of 1 *King.* 10. 18. The neck of the firſt Church was alſo a Tower, in the ſame Mount where this Throne was built, namely an Armory for *David* and the warre: wherein all the inſtruments of war were put, as before *Chap.* 4. 4. But this Tower is *Solomons*, of peace, not of war; of Judgement, not of Armour. That though triumphing, yet afflicted with many troubles of warres. This, her enemies overcome very eaſily, ſhall raigne in peace like *Solomon:* for ſuch a flouriſhing eſtate doe the Prophets promiſe this Church, all her enemies put to flight, *Eſay* 41. 14, 15. *Ier.* 30. 31. *Ezech.* 39. 3, 4. 25. *&c.* *Thine eyes like the fiſhpooles in Heſhbon. Tremelius* tranſlateth it appellatively, to moſt artificiall fiſh-pooles. But I ſuppoſe thoſe places to be noted out by name, chiefely for this reaſon, that by chooſing out of ſome notable places (as we ſhall ſee) *Solomon* ſeemeth to appoint out the territories and borders of that land, which the *Jewes* at length (converted to Chriſt, delivered from the Nations and reſtored to their Country-ſeates) ſhall obtaine proper and their owne. But what

(will ye say) dost thou turne Iew? God forbid. I dreame not of that returne, which as yet they do, That they may renew the Temple, restore the Ceremonies, and possesse the land in times past, promised and given as an earnest of the heavenly. (These things are eternally buried, not worne out by time, but utterly abolished by Christ.) But I speak of a restoring to their Country, wherin they shall worship Christ according to his Ordinances: which is not contrary to Religion every one knoweth, and all the Prophets seeme to foretell it with one consent. When I think hereof, it seemeth no light Argument, that untill this day that people remaine (although dispersed through the whole world) divided and separated from the Nations with whom they live. A thing truely wonderfull marvellous, but that it appeares plainely to be Gods doing. We know the *Gothes*, *Vandals*, *Hunnes*, and very many other Nations, forsaking their Countries, have also changed their speech, names, and natures. So that (were it not for letters) they cannot be discerned from the people of the Country with whom they live. But the *Iewes*, (like the River *Roane* in the poole *Lausane*) suffer none of our customes to be fastned on them, but in the midst of us, keepe their old name and Ordinance: would we know the cause? First God would have them, for the sake of his despised Sonne, be a spectacle to the world: then also to advise us, lest the people commonly accounted superstitious, should perhaps make saving doctrine suspected by their consenting. Lastly, that he might make plaine his infinite and unmeasurable favour and truth at length, in restoring this people. We have far digressed from our purpose, but not altogether into a strange matter, and whereof a briefe Declaration was necessary. Seeing then that *Heshbon* is to be properly taken; know that it was once a City beyond *Iordan*, common to the *Gadites* and the *Rubenites*, *Numb.* 21. 26, 27, 28. At first Noble, known by the Proverb, and once the Palace of *Sihon*: which City seemeth to teach the recovery of their old possession, of whose Eastern coast this City is placed as it were the Meere-stone.

And most fitly are the eyes compared to Fishpooles, not so much for the cleerenesse, which sheweth the brightnesse of the water, as for the abundance of teares flowing from true repentance. *Iere.* 31. 9, 18, 19. *Isay.* 46. *Zachar.* 12. 10. Neither without cause likewise are the gates mentioned by which these Fishpooles are seated: which as they are called *Bathrabbim*, *the daughters of many*, or of a multitude, most frequented by resort of people: so they teach that

that there shall be at length an infinite multitude of this people gathered to the truth by repentance. It might seem harsh to compare the Nose to a Tower, but that the Counsell of the spirit alwaies puts us in minde that things and places are chosen, whereby the borders of the land may be described, *Jer.* 31. 8. *Esa.* 49.20. The house of *Libanus* is famous in the Scripture. But that the Tower thereof looketh toward *Damascus* seemeth to be added for difference sake. There were two houses of the forrest of *Lebanon*, one built on the hill as this place plainely sheweth, See, 2 *Chro.* 9. 16, 17, 18. Another at *Jerusalem* (in the forrest) not far from the house of *Salomon*, which for likenesse was called the house of the forrest of *Lebanon* whereof mention is made, 1 *King.* 7. 2. For the whole provision wherewith *Salomon* built this house, proveth that to be another from that in *Lebanon*. 1 *King.* 10. 17, 21. What need such sumptuous household-stuffe in houses so farre a sunder: when there was scarce any hope that the King would see them twice? But most cleerely *Shishack carried away the shields of gold which were found in the house of the forrest of Lebanon*, 1 *King.* 14. 26. It seemeth that house was then in the power of *Rehoboam* and at *Jerusalem*; for the King of Egypt went no farther. And doubtlesse the house of *Mount Lebanon*, in the falling away of the ten Tribes, ceased to be of the Dominion of *Rehoboam*. But in this place it is used to set forth the North border of the holy land to the East, as the *Hebrewes* in my judgement do rightly interpret it.

Vers. 15. *Thine head upon thee is like Carmell, and the haire of thy head like purple. The King is held in the Gutters, or in the Galleries.*

Carmel is a Mountain of *Phenicia*, not far from *Lebanon*, known to *Strabo* and *Ptolemy*. Here then take the west side, in which nothing falleth out more fitly then this Mountain, which may be compared with the head. Twice before, by the haire we understood the multitude of the faithfull to be signified. There they were like *Goates* appearing from Mount *Gilead*; here like fine flax of purple die, as if every one then should be a Prince, and endued with Princely dignity, whereof purple is the signe. This Church before was called a Princes daughter, and Saint *Iohn* calleth the faithfull Kings. But *Zacharie* more plainly saying, *The basest among them shal be as David, &c. Zach.* 12. 8. God forbid that I should through envie conceal any thing that the Spirit seemeth to will, and should not rather with my whole heart rejoyce at this excellent glory of my brethren, though

beholding it a farre off. This place by force of opposition giveth light to that of the Goates, a base stinking creature and full of filth. Not that Christians are such in themselves, but are accounted such in the world. Base and simple hath their condition been through the whole race of the calling of the Gentiles, to this of the Iewes, as we have observed, *Chap. 4. The King is held in the gutters.* I assent to those learned men which think it alludeth to that, *Gen.* 30. 38. But their application seemeth to me far otherwise, although that place yet yeeldeth the same. For as those pilled Rods put in the Gutters, and beheld by the sheep (when being very hot they came to drinke) caused to bring forth Lambes so speckled and spotted: even so the King is here said to be held in the Gutters, that the faithfull having him alwaies before their eyes, in the place where they quench their thirst, shall beget Kings by his example, a new Christian off-spring. So that these words yeeld a very good reason of that which was next before said. For when hee had even now commended the *Purple haire*, whereunto I applied a Royall dignity of all the faithfull: lest any should marvell he yeeldeth a reason why it should be so done, because all the faithfull shall be borne Kings: for the king himselfe is held in the Gutterers whither they should come to drinke, and to quench their thirst: it cannot be but they waxing hot at the sight of him, shall bring forth such Children, as they see him set forth before their eyes. But how can the King be bound in the Gutters? After the same manner as Christ set forth to the view was Crucified among the *Galatians*, by the powerfull preaching of the Word, *Galat.* 3. 1. This is that stream wherein he is held and from whence they draw to quench their thirst. Now he is said to be bound in the Gutter, because they shall never afterward be destitute of him.

Vers. 6. *How fair and how pleasant art thou O Love, for delights!*

A sententious conclusion, or rather an universall commendation, wherein he declareth the excellent beauty of the other members, which he mentioned not severally. Every word hath its Emphasis or expresse signification. The manner of a king hath admiration, the same repeated, sheweth no Common but a most vehement and singular admiration. The abstract sheweth pure and perfect love, not infected with the pollution of any contempt: delights are lastly cast into the heap, if any thing more could be added. Neither are these things added to set forth her beauty alone, or onely to expresse with what desire the Bridegroome pursueth the Church, but it chiefly belong-

belongeth to the Hiſtory, and ſheweth this Church to be moſt excellent, not only in the praiſe of certain members, but to be admired in the beauty and properneſſe of the whole body.

Verſ. 7. *This thy ſtature is like to a Palm-tree: and thy breaſts to cluſters of Grapes.*

Theſe words alſo belong to the generall commendation: for *Stature* is the heighth and talneſſe of the whole body, whereby it reacheth up on high, which is not wont to be conſidered in the firſt yeers, but when the body is come to its full growth; ſhe therefore is ſaid to be like *a Palm-tree*, which groweth upward, with what weight ſoever it be preſſed down: So this Church ſhall be advanced cheerfull and famous, yet after much toyle and labour: for it cannot be, but in the beginning ſhe ſhall meet with many moſt mortall enemies, *Gog* and *Magog*, the *Mahumetan people*, which ſhall give an occaſion of the utter ruine and riddance of that moſt miſchievous Tyrant; yet ſhall the Church receive no loſſe thereby, but in deſpite of all, ſhall riſe up, and attain to a juſt degree of dignity. *Thy breaſts* (ſaith he) *are like cluſters of Grapes.* Before the *breaſts* were like *young Roes*; but now, when the Church ſhall begin to be ſettled, the *breaſts* ſhall be changed into *cluſters of Grapes*, moſt plentifull and pleaſant fountains: for Grapes full of juice, being preſſed, run all into liquor, yeelding abundance of plenty and pleaſure, as well for neceſſity as delight.

Verſ. 8. *I ſaid, I will go up to the Palm-tree, I will take hold of the boughs thereof: alſo thy breaſts ſhall be as the cluſters of the vine, and the ſmell of thy noſe like Apples.*

Now are other ornaments remembred, as of the Bridegroome dwelling in the branches of this *Palm-tree*. The declaration of the *Breaſts*, *Noſe*, *Palate* of the Spouſe, and the mutuall deſire whereby they wholly reſt in one another's love: we have often ſaid, how they both deſire to expreſſe themſelves one toward another, not only to ſhew their mutuall love, but alſo, how the faithfull are affected towards the Church: As in this place, where the Bridegroome having a purpoſe and determination to climb this *Palm-tree*, he ſheweth thereby, what the faithfull ſhall wiſh for, after they ſhall ſee the Church ſettled and confirmed, how deſirous they ſhall be to dwell in her branches, and to gather her ſweeteſt fruits: As *Iſay* ſaith, *Chap.* 49. 18. and *Zachary*, *Chap.* 8. 23. The nations ſhall deſire to be exalted in the heighth of her proſperity; whence it is ſaid in the *Revelations*, Chap. 21. 24. *They ſhall bring their glory to this*

XUM

this new Ierusalem, I wish thy breasts were, &c. The words are spoken in the manner of wishing, that the faithfull shall with all their indeavour strive, as well to have these good things communicated unto them, as to be kept, increased and inlarged: They shall desire to be fed with these breasts, and shall earnestly beseech the Lord, that they may never drie up: They also shew how this *Spouse* ought to behave her self towards these new guests, to whom she is bound to bestow her breasts, as well as to her own. *And the smell of thy nose as Apples.* These words seem to concern holinesse of common life. We alwayes breath with the nostrils, as long as there is any power of life; whence *Jeremy* saith, *The breath of our nostrils, the anoynted of the Lord is taken in their pits, Lam.* 4. 20. She prayeth therefore that to the abundant doctrine, which is laid up in the breasts (as in Wells never to be drawn dry) may be joyned the sweetnesse of manners and integrity of all holinesse.

Vers. 9. *And the roof of thy mouth like the best Wine that goeth down sweetly, causing the lips of those that are asleep to speake.*

The force of this manner of wishing as yet remaineth. The palate or roof of the mouth, signifieth words, which are formed by the help thereof; it differeth from the breasts, because they are the closet and store-house wherein (as in a treasury) great store of learning is laid up; but the palate and lips are as keyes, wherewith the Treasury is unlocked, and the riches laid up is brought forth for use: for it little profiteth, to have riches heaped up, unlesse they may be applied to use and profit when need requireth. That we may then understand this Church to be, not only rich and plentifull in all abundance, but also happy in the use and fruit thereof; he no lesse foresheweth the sweetnesse of the palate, then the fertility of the breasts. *It causeth the lips of those that are asleep to speak.* This is an excellent commendation of this Wine so strong and powerfull, that it can shake off drowsinesse in men half dead, make the minde and sences more nimble; loose the tongue, before sticking to the jawes, and make it wonderfull eloquent. *Esay* expoundeth this riddle, saying, *Chap.* 35. 5. *Then shall the the Cripple skip as the Hart, and the tongue of the dumb shall sing.*

Vers. 10. *I am my beloveds, and his desire is towards me.*

The Spouse at length concludeth this place, as if she should say, It needeth not that we should stand reckoning up every thing; that condition briefly shall be such, that the Church with all study and desire, shall be altogether affected and consecrated to Christ, and

shall

shall find him again so kinde and loving, as if he wholly applied himself to this only Care.

Vers. 11. *Come my beloved, let us go forth into the field, let us lodge in the villages*: or, *among the Cypresse trees*,

So much of the first calling, now followeth the second: that which remaineth of the Chapter, is a preparation of this second calling, which doth wholly set forth the *Spouse* her inviting the *Bridegroome* into the countrey, shewing, that these first fruits of the *Jewes* shall burne with great desire to win the rest of their nation, and shall not cease till they bring it to passe. But why doth the *Spouse* desire the countrey? Is she weary of the city; or doth desire a more fresh ayre? Indeed they that are long pend up in the city, are wont often times, for their mindes sake, to avoid company, and desire solitary rest; but this going into the fields or villages, seeketh not pleasure so much, as it stirreth up to new work and labour. If she had desired it, to avoid the heat of the Sunne, or for pleasant banquetting, whereto serveth this lodging abroad? She therefore goeth a hunting, not to catch wilde beasts, but men; very many *Jewes* were yet busied in the countrey without the holy City, for whom all this watching and trouble shall be undertaken; that they may be gathered into one sheep fold, and fitted into one body of Christ with their brethren. This vocation shall so much exceed the former, as the open fields exceed the city, or the whole multitude a small company; *Daniel*, Chap. 12. 12. appointeth the time thereof 45. yeers after the first, which will happen about the yeer 1700. The exact time cannot be set downe, it is enough for us, if we come neer the truth.

Vers. 12. *Let us get up early to the vineyards: let us see if the vines flourish: whether the tender grapes appear, and the Pomegranats bud forth, there will I give thee my love.*

That which the Bride lately entreated, now she urgeth with certain reasons. The end of the journey and the full acquaintance in this verse. The perfection of all delights in the verse following. The end of being in the country is that she might arise early to the vineyard. It was some trouble to watch among the Cypresse trees, but this addeth more, to go forth so early to the vines: wherein we learn, her chiefest care was in gathering these citizens of the second order, wherein she spared no labour or diligence: she will goe into the country, not refusing the tediousnesse of the long journey: she will endure the discommodity of watching in the villages, and that nothing

nothing be wanting by her will, she will arise early in the morning to dispatch the businesse, and which is more to be admired, whiles yet no harvest appeareth which might worthily require the painfull labour; *Esay* mentioneth this desire, when after the fore-shewed great glory of the reformed and much adorned spouse beholding in the Spirit the full conversion of the whole nation, he cryeth out, *Go thorow, go thorow the gates, prepare you the way of the people: cast up, cast up the highway, gather out the stones, lift up a standard for the people, Chap.* 62.10. By which doubled words he sheweth their incredible desire of gathering the reliques and bringing them into one Church. *The vines, grapes and Pomgranates* are the elect of the Iews, whose prone readines to imbrace the truth is like a most pleasant spring, the elect had tried their winter, which deprived them of fruit and leaves, that they could scarce be known from dead trees.

The second member of the verse sheweth another reason of going into the country, There (saith she) I will give *my loves to thee*, that it is to say, I will shew my self freely to thee that thou mayest delight thy self in my company: for to give one my love honestly and shamefastly, is to give him full power over me, Therfore the glory of Christs Kingdom shall not be full till this rustication.

Vers. 13. *The Mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.*

Mandrakes saith *Plinie* have a strong smell, but here is no commendation of the sent, but mention is made of it only to shew the budding and growth thereof. It is a cold herb drowsie and lateward; it seems it grew in the fields in the land of *Canaan, Ruben found Mandrakes in the field, Gen.* 30.14. They are also opposed in this place to those more delicate fruits which are planted neer the house, as wel for delight as for more easie keeping. The new & old fruits have a plain meaning. An excellent division of the citizens seemeth here to be set forth, whereof some are far scattered in remote colonies, like *Mandrakes* growing in the open fields; others like domstique milder fruit, which by vicinity or neer neighbour-hood yeeld more plentifull delights. Some again are newly fresh planted into the Church, like *Mandrakes*, cold and lateward herbs springing more slowly, such shall the Jews be lastly called, which shall more lately shake off their drowsinesse. Some are elder, who shall yeeld their names to the first calling, and spend their time in the received truth somewhat before the rest shall come in. This shall be a most pleasant beholding to the elders

elders, when they ſhall ſee Religion not to decay with the age: which alas, we behold to our grief, as if the fulneſſe of the gentils did now approach, every later generation in their degrees fall away from the ſanctity of their parents. The latter part of the verſe teacheth that the ſpouſe ſhall have a time at length to unlocke her ſtore-houſes, and as it were in pompe, openly ſet forth her unmeaſurable riches in the exceeding great abundance of her citizens. Thrifty houſholders do not ſuffer all things to be uſed continually and confuſedly, but reſerve ſome things for ſolemn feaſts, ſet apart from dayly uſes, which they may bring forth as occaſion ſerveth for credit and honeſty: So the Church, howſoever ſhe hath oftentimes before declared her ſelf not poor and needy, but ſufficient rich and abundantly adorned with all dignity, yet ſhe hath not applied theſe dainty banquets, delicate diſhes and ſweet-meates to common and dayly diet, but hath reſerved them lockt up in ſtore for this one ſolemnity: whereby we may underſtand the glory of thoſe times to be ſuch as the former ages have never ſeen.

Chap. VIII.

O That thou wereſt as my brother that ſucked the breaſts of my mother: I would finde thee without, I would kiſſe thee, then they ſhould not deſpiſe thee.

2 I will lead thee, *and* bring thee into my mothers houſe: *there* thou ſhalt teach me: *and* I will cauſe thee to drink ſpiced wine, *and* new wine of the pomegranate.

3 His left hand *ſhall be* under mine head, and his right hand ſhall embrace me.

4 I charge you, O daughters of Ieruſalem, that you ſtirre not up, nor waken *my* love, until ſhe pleaſe.

5 (Who is this that cometh up out of the wilderneſſe, leaning upon her welbeloved?) I raiſed thee up under an apple tree: there thy mother conceived thee: there ſhe conceived that bare thee.

6 Set me as a ſeal on thy heart, *and* as a ſignet upon thine

arme: for love *is* ſtrong as death: jealouſie is cruell as the the grave: the coales thereof *are* fierie coales, *and* a vehement flame.

7 Much water cannot quench love, neither can the floods drown it: if a man ſhould give all the ſubſtance of his houſe for love, they would greatly contemne it.

8 We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter when ſhe ſhall be ſpoken for?

9 If ſhe be a wall, we will build upon her a ſilver palace: and if ſhe be a door, we will keep her in with boards of cedar.

10 I am a wall, and my breaſts *are* as towers: then was I in his eyes as one that findeth peace.

11 Salomon had a vine in Baal-hamon: he gave the vineyard unto keepers: every one bringeth for the fruit thereof a thouſand *pieces* of ſilver.

12 *But* my vineyard which *is* mine, *is* before me: to thee, O Salomon, *appertaineth* a thouſand *pieces of ſilver*, and two hundred to them that keep the fruit thereof.

13 O thou that dwelleſt in the gardens, the companions hearken unto thy voice: cauſe me to hear it.

14 Oh my welbeloved, flee away, and be like unto the roe, or to the young hart upon the mountains of ſpices.

The Reſolution.

THat ſayre the preparation of the ſecond calling, the calling it ſelf followeth, declared by the wonderfull deſire of the called, verſ. 1. 2. *By the mutuall love of the Bridegroome,* verſ. 3. *and his everlaſting continuance,* verſ. 4. *And ſuch is the princeſſe the younger ſiſter. The other inferiours which accompany this princeſſe are two: one is deſcribed coming out of the deſert, leaning upon her beloved, and with wonderfull zeal,* verſ. 5, 6. 7. *the other is renowned by the great affection of the Siſters,* verſ. 8, 9. *and by her own readineſſe,* verſ. 10. *And hitherto of the Churches ſeverally. Iointly, it ſheweth as well, how carefully the Bridegroom will defend the whole,* verſ. 11. 12. *and what he requireth of the whole,* verſ. 13. *as what the common deſire of the ſpouſe ſhall be, namely,*

namely, that her beloved would fly hence, and that she at length might be carried with him into everlasting habitacles, verſ. 14.

THE EXPOSITION.

Verſ. 1. *O that thou wert as my brother that ſucked the breaſts of my mother, when I ſhould finde thee without, I would kiſſe thee, yet I ſhould not be deſpiſed.*

EVery thing now at length fully perfected, and all the faithfull Iewes fitted into one body of Chriſt, their affection is worderfull, made clear by the *Antitheſis* of the former Iewes, with whom Chriſt in times paſt had to do in the earth, that with wondrous skill, with one and the ſame labour, he ſetteth forth aſwell the accurſed hatred of theſe, as the willing and ready love of thoſe new citizens. The old Iewes deſpiſed and refuſed Chriſt coming in the fleſh and ſhewing himſelf a brother: but there ſhall be nothing better to thoſe, nothing that they ſhall more deſire, then that they may enjoy the favour of his preſence whereby that horrible wickedneſſe of deſpiſing the Son of God by their elders, may be recompenced by their faith and diligence in holy duties: the old Iewes ſought only his death, but fled and followed him not (teaching in the ſtreets) with kiſſes, but reproaches. All familiarity with him was accounted for a reproach and blame; *Nicodemus* conſtrained for fear to ſeeke private conference with him by night. Theſe ſhall diligently ſeeke him whereſoever he ſhould be, and finding him ſhall worſhip him with great reverence. Neither ſhall they any whit regard the mocks and ſkoffes of the wicked: the world ſhall then be of another faſhion. Theſe later people altogether unlike to thoſe their wicked elders; *Salomon* hath moſt divinely compriſed in theſe words, aſwell the wickedneſſe of thoſe former in refuſing Chriſtas, the pietie of thoſe later in imbracing him.

Verſ. 2. *I would lead thee, I would bring thee into my mothers houſe, thou ſhouldeſt inſtruct me: I would cauſe thee to drinke of ſpiced wine, of the fruit of my Pomegranates.*

He followeth the former *Antitheſis* or oppoſition, for he could not better expreſſe the integrity of thoſe which are to be called, then by oppoſing them to ſuch as were formerly called, in vain. The old *Iews* then ſhut Chriſt out adores, and deſired to drive him out of the Temple and Synagogues: For they which raged ſo much againſt others which confeſſed him ſomewhat more freely; what would they not do to him himſelf, for whoſe cauſe they were ſo violent againſt others?

(*Ioh.9.22.*) But theſe people will not only open the gates that the King of glory may come in, but will lead him through the ſtreets, and ſet him higheſt in the midſt of their aſſemblies. The ſame manner of ſpeech we met with before, *Cap.3.4.* which we interpreted of his coming in the fleſh; otherwiſe his mothers houſe is the Church, as we ſaw in the firſt *Chap.verſ.17. Thou ſhouldeſt teach me. Tremelius* referreth it, *to my mother which teacheth me.* The words beare it: but the *Antitheſis* requireth ſuch expoſition as I have made. The *Iewes* very much frequented the Temple; they boaſted themſelves to be the white ſonnes of their mother the Church, but of the doctrine of their brother (the man Chriſt) there will be great difference between the old and theſe. They could not abide to heare Chriſt preaching: theſe will hearken to his voyce only, they will draw their doctrine from this only Well, they will preferre themſelves no other manner of life and ſalvation but him alone. Laſtly, whereas ſhe will give him *ſpiced wine to drinke*, thereby he teacheth how far the new people ſhall differ from the old in cruelty: *They mingled him vinegar and gall to drinke*, Mat. 27. 34. Theſe ſhall tremble at ſuch barbarous wickedneſſe, and in ſtead of that moſt bitter cup ſhall invite him to moſt generous wine of Chaſt and fervent piety. Their excellent forme and beauty could not be better painted out, then by the oppoſite deformity of that old and degenerate *Synagogue*: the fruit of the Pomegranate may be referred to ſome principall men among the *Iewes*, who ſhall apply all their authority to advance religion, &c.

Verſ. 3. *His left hand ſhould be under my head, and his right hand ſhould imbrace me.*

The love of the Bridegroome, which reſteth moſt pleaſantly in the boſome and imbracing of the Church thus ſettled: he ſhall carry the Bride in his armes, and ſhall keep her ſafe and ſound from all troubles, as before, *Chap.* 2. 6. but that the Church was never before ſo well adorned and protected by the divine power, as in this laſt renovation according to that of *Ieremy*, *Chap.* 16. *verſ.* 14. 15. and of *Eſay*, *Chap.* 43. *verſ.* 5, 6. The exceeding glory of Gods preſence, ſhall then obſcure all former memory, how famous or renouned ſoever.

Verſ. 4. *I charge yee, O daughters of Ieruſalem, that yee ſtir not up, nor awake my love untill he pleaſe.*

This betokeneth the perpetuity of this love and condition, as before by the ſame kinde of oath, he alwayes declareth a ſettled eſtare of

of the Church for ſome long continuance; here are no *Harts* and *Roes* of the field to diſturb the peace of the Church, as when ſhee living among enemies, had neer her (by Gods juſt judgement) revengers of their revolting; but now the Kingdome ſhall be yeelded to Chriſt, for this is the time wherein *the ſtone cut out without hands, &c. Dan.* 2. 34. 44. 45. and 7. 27. For in this Kingdome all enemies ſhall be far removed, or rather taken away altogether; ſo that the Church ſhall for ever hereafter live free from feare of them. Then all things ſhall attaine their own ends, and that whole Myſtery (*Revel.* 10. 7. and 16. 17. Is is finiſhed) which was foretold by the Prophets, for hitherto belongeth their ſacred Oracles. Neither doe they further mention any notable change, till our Lord ſhall come from heaven. For this is that falneſſe, then which nothing can be farther expected on earth, which ſeemeth to be manifeſted by this removing of all cauſes of diſturbing the Bridegroome hereafter. Let us then leave the Chriſtian Church of the *Jewes* moſt flouriſhing till Chriſt Tranſlate his hence into heaven.

Verſe 5. *Who is this that commeth up from the Wilderneſſe, leaning upon her beloved? I raiſed thee up under the Appletree, there thy mother brought thee forth, there ſhe brought thee forth that bare thee.*

Hitherto hath beene ſpoken of the firſt younger daughter. Another ſiſter followeth: for by this kinde of inquirie we have twice ſeene a new ariſing of ſome Church to be ſhewed. And of this is a double ſtate declared, the beginning in this verſe, the progreſſe in the 6. and 7. The name of this Nation which commeth up from the wilderneſſe (me ſeemeth) may eaſily be ſuppoſed out of other places of the Prophets. As *Eſay* chap. 19. 23. &c. wherein he treateth of the calling of the *Aſſyrians* and the *Egyptians*: for though many of either Nation were in former times indued with the ſaving knowledge of Chriſt, yet that ſmall number was nothing to this great aſſembly now ſpoken of. Hither belongeth that of *Ezek.* 47. 1, 2. and *Ioel* cap. 3. 18. See *Numb.* 25. 1. *Zachary* extendeth the limits of this kingdome from ſea to ſea, *cap.* 9. 10. *and from the flood to to the end of the earth, for the pride of Aſſyria, &c. Zach.* 10. 11. Wherefore this Church ſhall be that whole bordering Eaſtern Region, *Arabia, Chaldea, Babylonia, Aſſyria*, and *Perſia*, and thoſe inmoſt corners of the Eaſt. *The waters flowing into theſe Regions*, is the courſe of the Goſpell wherewith they ſhall be watered; *leaning upon her beloved*, ſheweth her great familiarity with him, as lovers are wont to caſt themſelves into the boſomes of their beloved, and where-

whereas ſhe was *raiſed up under an apple tree*, we learned before that the Apple tree betokeneth inferiour Magiſtrates, under whoſe ſhadow the Bridegroome covereth his Church, as under Tamariſk and lower trees; the high and loftie Cedars being cut downe, *Chap.* 2. 3. 4. Wherefore the firſt infancie of this Church, ſeemeth to be governed by ſome inferiour Officer, who though in the beginning there wanted the chiefe Princes authority, yet by his labour and diligence, he ſhall bring it to paſſe, that the ſeede of the truth ſowen ſhall ſpring up into the light, that men may behold it: yet it ſeemeth more likely that this Magiſtrate ſhould be given them of the Jewes, to whoſe rule the bordering Regions ſhall obey. And therefore this Church is raiſed up under an Apple tree, becauſe it ſhall be ruled by ſuch Government.

Verſ. 6. *Set me as a ſeale upon thine heart, as a Seale upon thine arme, for love is ſtrong as death, jealouſie as cruel as the grave, the coales thereof are coales of fire, which hath a moſt vehement flame.*

Such was the beginning. The progreſſe ſhall be famous for her marvellous and earneſt deſire of piety, which is moſt elegantly painted out in her deſire and the reaſon thereof. Her deſire is, that ſhe may be as a ſeale on his heart and arme, as a note Printed with a ſeale, whereby the impreſſion of it might be aſwell deepely fixed inwardly in the minde, as appeare alwaies outwardly to the ſight, wherein ſhe deſireth that ſhe may cleave to him, as the figure is wont which the Print of the Seale hath made. Moſt vehement love requires the like againe. The ardent deſire of love is expreſt by moſt fit ſimilitudes, for ſaying it is as ſtrong as death, ſhe ſheweth thereby that none can reſiſt the power thereof, death overcommeth the proudeſt ones by force, ſo that it ſhould be folly to contend with her. The grave is alſo cruell without pitie, diſcourteous and inexorable, who deſpiſeth all ſupplications, nor is ever filled with prey: it daily devoureth an infinite multitude, and yet alwayes gapeth for new ſpoiles. Neither is jealouſie leſſe inſatiable.

Verſe 7. *Many waters cannot quench love, neither can the flouds drowne it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.*

Therefore this love ſhall be eternall, which neither adverſity nor proſperity ſhall be able to weaken or any whit impaire: for the chiefe ſcope hereof is to teach us that the light of the truth once kindled, ſhall never be quenched againe in theſe countries, whereby it manifeſtly appeareth that here is ſomething expected to be done,

and

and not to ſhew any thing paſt. Some knowledge of Chriſt hath over-ſpread the Eaſterne Countries many ages ſince, but the floods have overwhelmed it, and the wealth & riches of the world have altogether choaked it; for not the leaſt part of true religion hath there beene ſeene by many ages. But at the length by Gods mercy the truth ſhall plant her rootes in theſe lands, which no ſtorme or tempeſt ſhall pull up, nor faire allurements ſhall cauſe it to wither.

Verſe 8. *We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for?*

He commeth now to the calling of a new Nation, we ſaid was another of the younger ſiſters. Our Divines ſuppoſe theſe to be the words of the old Church, and her wiſhes to us Gentiles. But we have ſeen this Propheſie many yeeres agoe, carried beyond the age of that old Church, and now exerciſed in the fartheſt borders of our earthly habitation. *Eſay* ſeemeth to teach (*chap.* 19. 18. 23. &c.) who this people may be in the latter times approaching; he joyneth three nations in a common profeſſion of the truth. The *Aſſyrians*, *Iewes*, and *Ægyptians*. Of the *Iewes* and *Aſſyrians*, hath the *Paranymph* ſpoken before, and ſeemes to have reſerved the *Egyptians* for the laſt, which nation verily imbraced Chriſt many ages ſince, and was in times paſt very famous in Churches much frequented; yet without doubt, the former times are not here reſpected, but times yet to come, as the courſe of things ſufficiently ſheweth. It is very likely that their owne proper places were certainly given to each one in this ſong. Neither can it be that ſuch carefull order ſhould faile now at the laſt. *Eſay* expreſſly coupleth *Aſſyria* and *Egypt* in the ſociety of one Religion: which never hapned in times paſt, when *Egypt* flouriſhed with true piety: whereunto *Aſſyria* was then altogether a ſtranger. This is eſpecially to be noted, that ſhe calleth Egypt a little ſiſter, exceeded by *Aſſyria* onely in the latter times, which was but a barren and thirſty land whilſt *Egypt* abounded with full channels. But at length *Aſſyria* ſhall be overflowne by a ſwift ſtreame iſſuing from the Temple, to whoſe Rivers the *Egyptian Nilus* will be a very ſmall fountaine. But *Ioel* ſaith, *chap.* 3. 19. *Egypt* ſhall be deſolate: and *Zacharie*, *chap.* 10. 11. ſaith, her Scepter ſhall be removed. It is very likely that all *Mahumetans* ſhall be deſtroyed there, before thoſe places ſhall obtaine the Kingdome of Chriſt: but this blotting out of the wicked doth not ſignifie an utter deſtruction, but a laying the way open to better inhabitants, yeelding their power and authority to Chriſt his government. *Eſay* mentioneth the

the foregoing calamity and forthwith their following happineſſe, whilſt he giveth the knowledge of the language of *Canaan* to five Cities, *chap.* 19. 17. He ſheweth why it is called a little one, by bounding that Church in ſo few cities.

Verſ. 9. *If ſhee be a wall, we will build upon her a palace of ſilver, and if ſhe be a dore, we will encloſe her with boards of Cedar.*

A wall before, Chap. 5. verſ. 7. was the ſafegard of the Civill Magiſtrate: and they which executed that office were called keepers of the wall: compare it with Chap. 6. 9. it ſeemes here to ſignifie the ſame. As if ſhe ſhould ſay, If the Civill governours will yeeld their helping hand to build up and defend the Egyptian Church, they ſhall not want our ready ayde, that they may do that with the more dignitie. The Gates in the Wall are the Miniſters themſelves, which make an entrance for others into the Church. As the new *Ieruſalem*, all cloſed with walls, hath *twelve Gates, inſcribed with the names of the twelve Apoſtles*, Reve. 21. 12. This is then the meaning thereof. If ſhe ſhall be naked, and without authority of the Magiſtrate, ſo that ſhee muſt be gathered and preſerved by the onely truſt and induſtry of the Miniſters; Then will we every where fence theſe gates with *Cedar boards*, ſo that they may be fitted againſt force, not feeling any worme-eaten old age For then ſhall the Church flouriſh with ſuch Authority, that ſhe ſhall not onely helpe her ſelf, but alſo her far remote Citizens.

Verſ. 10. *I am a wall and my breaſts like towers, then was I in his eyes as one that found peace.*

The conſultation and decree of the ſiſters hath diſcovered the beginning of this Church. Shee ſheweth the proceeding in her own words. For anſwering their carefulneſſe, ſhe ſheweth her ſelf furniſhed with thoſe ornaments which they were afraid ſhe wanted. Verely, not altogether deſtitute of the civill power, but ſome-what fenced with the aid thereof as with a wall and Bulwark. Alſo her Breaſts from whom milke is drawne for the Children, though in the beginning they were ſo ſmall, that they ſeemed altogether none, yet now they were grown to that largenes that they might be worthily compared with *Towers*. This peace which ſhe ſpeaketh of is that Marriage (as it ſeemeth) which her ſiſters before pointed at, and is elſewhere called Reſt, *Ruth* 3. 1. As if ſhee ſhould ſay: after that my breaſts waxed ripe or imboſſed, I found that pleaſure in Chriſt, which Maides are wont to enjoy in Marriage.

Verſ. 11. *Salomon had a vineyard at Baal-hamon, he let out the vine-*

vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver.

Vers. 12. *My vineyard which is mine is before me: thou (O Salomon) must have a thousand, and those that keep the fruit thereof two hundred.*

Hitherto of the new Christian Church, as it was distinguished into divers members, into the elder, and the three younger sisters, whereof the first is a Princess among the rest. Now followeth that which is common aswell on the behalf of the Bridegroom as of the Bride: that of the Bridegroom is twofold. *A care, and a Precept.* The care of the Bridegroom towards the Universall Church is excellently declared by a dissimilitude taken from *Salomon*: *Salomon* let out his Vineyard to others, and received a large yeerly revenue from his Farmers: But I (saith the Bridegroom) *will take care of my vineyard my self. I will not hire it forth.* And the fruit which I shall receive, will be far larger then *Salomons.* Much good do it him with his profits, I do not envie him. Yet are they not to bee compared with mine. Neither is it a new thing for Kings to hire out to others that which exceedeth their houshold store. *Mercerus* interpreteth the twelfth verse as spoken of the Bride herself, like as in the first Chapter and sixth verse she saith, *Shee was made a keeper of the vines*, and so she might be now againe, except perhaps for ill lucks sake then, the Bridegroom himself will hereafter undertake this care (See *Esay* 65. 22, 23, *&c.*) lest the peace of the Church should afterward be disturbed by some such like negligence.

Vers. 13. *O Thou that dwellest in the Gardens, the Companions hearken to thy voice: cause me to hear it.*

This precept teacheth to what imploiment the Bride would give her self for ever: They being subdued which durst to mutter against her, and all things setled in most calme peace. We have often told you that the precepts of this Song are propheſies of common affaires. The bride is said to dwell in the Gardens after the same manner as before, Chap. 4. 12. when by *Constantines* Authority shee was fenced by the safegard of the Civill Law, but, in those last times the Magistrates over all, especially in the new collected Congregations, shall bend all their force to defend the Church; herein onely this shall differ from that, because the first garden was closed with one wall, their whole affaires administred by one mans rule, this new Garden (as also that restored, Cha. 6. 1.) shall be divided with many inclosures, for the variety of Presidents which shall governe in seve-

rall provinces. As concerning the Precept. The companions that hearken, are all the Citizens of the Church, for then the Church bringeth it to passe that the Bridegroom may heare Her fellowes, that is, her citizens and particular Congregations, when she sincerely delivereth the right way to beleeve in Christ, and to worship God, so that from her most wholsome instructions, sins may be acknowledged, mercy implored, goodnesse preached, and God in the end may receive his due honour. This is that voice of the Companions, wherewith the Bridegroom shall be delighted, which from that time shall sound in the Church for ever, and which voice the Citizens learn to pronounce, listning to the doctrine and instruction of the Church their Mother.

Vers. 14. *Make haste, or fly hence my beloved, and bee thou like to a Roe, or to a young hart upon the mountaines of Spices.*

It is the common desire in the Brides behalfe, which is delivered in this verse, for the Universall Church breaketh forth into these words, that the Bridegroom should fly away into *the mountaines of Spices.* What? is she now weary of his presence, whom with such labour, she before sought being absent, that she should so soone command him out of her sight? No, but when the *Spouse* earnestly desireth that her beloved would *fly out of the garden into the mountains of Spices:* it is as if shee should desire, that leaving the earth he would return again to the heavenly fortresse for that meane the *Mountaines of Spices.* Nor that she wisheth (being alone and deprived of his imbracings) any longer to sticke in the filthy dregges of this world: but that she earnestly desireth to fly hence her selfe together with her beloved, and to come to the inheritance laid up for the Elect in heaven. For she (one of the Sisters) which even new desired that shee might be fixed to his heart, as a *Seal*, could not endure this divorce, to tarry here behinde him. This is all one with that of Saint *Iohn, Rev.* 22. 20. *Come Lord Iesus;* differing a little in words. *Iohn* requesteth that the Bridegroom would shew himself to the world in the most glorious manifestation of his Majesty, which is now covered from the eyes of the world at the right hand of the Father, and so at length would put an end to all things. The *Spouse* desireth that this Beame, how bright soever, which shall then shine in the earth, would as it were collect his light, and withdraw it self into heaven. Either of them wisheth the end, but he desireth it by comming from Heaven: she by departing from the earth. Either of which we expect, the comming first, the departure

parture after. Hitherto goeth this divine Poeme, but pointeth not out the laſt moment of time. It is ſufficient that it ſetteth forth the condition of the laſt Church more diſtinctly and exactly, I ſuppoſe, then any other part of the holy Scripture. Many large and pleaſant Propheſies do ayme at the calling of the Iewes, but here almoſt all ſet up their marke: but of the other Sisters coming to the truth by her help, they make a more obſcure and generall mention, yet out of this interpretation it may be underſtood how falſe they are, who ſet downe the end of the world at a certain yeer out of ſome limited number in the Scriptures, eſpecially if they compare this Propheſie with the *Revelation* and *Daniel*. For that Reſurrection, *Dan.* 12. and *Rev.* 20. 12. Alſo that, *It is done*, of the ſeventh Viall, *Reve.* 16. 17. appertaineth to the calling of the Iews. So that where we expect the end of the world, there we finde the beginning of a new Church; which is not like to be for a day or a week or a ſhort time. The Angell expreſly affirmeth to be far and wide ſpread, *Rev.* 20. 5. 6. And giveth it a thouſand yeers after the firſt Reſurrection of the elder ſiſter. Now ſeeing the Church of the Iewes ſhall begin to flouriſh about 400. yeers after that Reſurrection, 600. yeers at leaſt ſhall be left wherein ſhe ſhall raign here upon the earth: but how long after, he only knoweth, who knoweth all things. I can light upon no mark or token of time that may give even the leaſt conjecture; *Daniel* ſaith, after the deſtruction of the Turkiſh Empire, (which ſhall be deſtroyed by Converſion of the Iewes) a ſpace ſhall be given for the reſt of the Beaſts to live, *even for a time, and a time appointed.* But this ſpace is neither expreſſed, neither perhaps ſhall the end of the World be joyned with the deſtruction of the remnant. That therefore which hath troubled many, as if that certain limiting of time which offereth it ſelf in the Revelation and elſewhere, ſhould bring us to the end of all (repreſſing or mollifying the words of Chriſt, *Mar.* 13. 32. by interpretation) may hence be delivered from this fear, for all thoſe accounts end, either in the Iewes Converſion, or if they goe a little farther (whereof I finde only two, which I have ſpoken of before) they rather ſhew within what time the end ſhall not be, then at what moment it is to be expected. Wherefore that of Chriſt remaineth without doubt, in the ſame meaning as the words do properly ſhew: *The Angells themſelves know not the very* laſt day. We verily believe this day by faith, and have many tokens of its drawing neere, but I ſuppoſe we fail of any account that may bring us to any neere knowledge thereof. If any think I have

opened a window to security by removing the bounds of it so far off: let him know if the shortnesse of this life and the end uncertain move him not, neither will the neerenesse of this day move him any whit at all. What matter makes it whether Christ himself come to judgement in the sight of all men, or thou be drawne to judgement at his Tribunall Seate? or oughtest thou not be carefull of thine own end, unlesse the end of the whole world do accompany it? *Let the wicked be filthy still,* yet this thought will easily shake off security from the godly, though this revealed truth may not a little bridle the tongues of the wicked, which draw all things into doubt, whiles they read of fixed termes in some mens workes, and by use learn them to be deceived by conjecture. As if the errour of blinde man (and such verily are the sharpest sighted in Divine Matters) should be a sufficient Argument to subvert the truth of God. We may be deceived in obscure things, and not plainly delivered to us of purpose, yet the Divine Truth doth neither deceive, nor is deceived, as they too late shall finde, which have despised it. But let this be an end of this plain exposition.

A Prayer.

EXceeding praise be to thee O mercifull Father, together with the Sonne and holy Ghost, which hast so much respected our infirmity, that thou hast vouchsafed to inform us of things to come even to the last end. Whereby, and by the use of times past we may be confirmed in thy truth, and not run headlong into unforeseen mischiefes in the knowledge of things to come. Let not this knowledge vanish without fruite I beseech thee, but bestow the comfort thereof upon thy Church; that she looking into the glory of thy Children may despise all the troubles and deceitfull delights of this life, and may constantly proceed to that mark for which the Crowne is laid up in Christ Jesus. To whom with thee O Father, and with the holy Spirit, be all honour, praise and glory for ever and ever, Amen.

The

The Popes SPECTACLES Or his CLIMACTERICALL yeere calculated in *August*, *Anno* 1623.

BRiefe Notes out of severall Expositors of the *Revelation*, touching the rising and fall, progresse and finall destruction of the Enemies of the Church: with some other observances out of divers writers.

St. *John* wrote his *Revelation* and sent it to the seven Churches in *Asia minor*, now called *Natolia*.

He wrote it *Anno* 97. as *Eusebius* saith: in 99. as *Irenaus* saith. He dyed under *Trajan*, 109. as most say; But *Ierome* and *Nicephorus* say in 100.

This Prophesie is of things to come, and not of things past, as is well observed by Master *Brightman*.

It is to be observed, for the better understanding of this Prophesie, what names and Titles the *Revelation* giveth to the adversaries of the Church, which are as followeth.

The first and last adversaries are called a dragon; an open and perverse enemie to Christianity, which were the heathen Emperors, and now the Turkes, as the best expositors understand it.

The second and third after the Dragon are two beasts, the first out of the Sea, the second out of the earth.

The fourth is called a Whore and *Babylon*, *chap.* 17. 1. and 5. Also that Whore is called the great City, &c. which in Saint *Johns* time was onely *Rome*.

The

The Dragon the first Adversary was destroyed by *Constantine* the great in overthrowing *Diocletian*, *Maxentius* and *Maximinian Anno* 311. he began his Raigne *Anno* 306. or 307.

After the overthrow of the Dragon, a Beast ariseth presently out of the Sea: which *Brightman* expounds erroneous doctrine, so likewise hath he Ecclesiasticall Government. And in *Constantines* time *Rome* was called the first Sea, *Constantinople* the second, *Alexandria* the third, *Antioch* the fourth, and *Jerusalem* the fifth. And so the *Romanists* at this day style the Popes jurisdiction.

The other beast riseth out of the Earth, which is the Popes spirituall and Temporall power, or rather his deare friends, the Antichristian Emperours; because it is said verse 11. that this beast causeth all that dwell in the earth to worship the first Beast, which is the Pope; for they were his first builders and are his chiefe pillars, &c.

He is likewise called the Beast which was and is not, *Chap.* 17.11. by which is meant the *Romane* Empire, in the West, which lay voide three hundred twenty five yeeres, from *Augustulus*, to *Carolus Magnus*.

Also, the Beast was taken, and with him that false Prophet which wrought miracles, &c. *Chap.* 19. 20. which seeme to make them to be two distinct persons.

Thus also is *Rome* plainely described to be set on seven hills and ruling over the Kings of the earth: which make *Bellarmine* and *Rebira* both *Iesuites* to confesse that *Rome* is the Whore there meant. *Rome* also maintaines Idolatrie and Superstition in her Religion, Government, and Policie; which in Scripture is called Whoredome: then the Pope is not the Whore, but one of the Beasts or Bawds rather (if you will) to the Whore. For example; he maintaines Stewes in *Rome*, yeelding him yeerely 40000. Duckets, and receiveth yeerely of Curtizans 50000. Duckets, and granteth dispensations to his Cardinals to use *Sodometry* in the three hot moneths of the yeere. I would know of any Iesuite whether the Pope can pardon a sinne before it be committed &c. As he did *Henry* the 8. to marry his brothers wife: the King of *Spaine* his Neece: the Arch-durches, *Albertus*, whom she might call, Brother, Uncle, and Cozen. And so I leave it to the indifferent to judge, whether he be the Whore, the Beast, or a Bawd.

The Whore is said to sit upon a Beast, *Revel.* 17. the Pope is this whores only stay and prop, (*quis nescit?*) And so *Iunius Napier* and *Bright-*

Brightman take it: but *Downam* thinks it meant of the Germane Emperours, whose punishment and destruction is described, *Chap.* 17. *and* 18. *vers.* 3. *and* 4.

In the thirteenth chapter it is said that the first beast is wounded and healed by a Dragon, before the arising of the second Beast; which Dragon some say was *Athaulphus* that wounded *Honorius* the Emperour, Ann. 414. Others say *Odoacer*, who overthrew *Augustulus* the last Romane *Cæsar*. Another (viz. D. *Forbes, now a Bishop in Scotland*) saith, it was *Theodoricus* the *Ostrogoth*, Ann. 476. Others *Alaricus a Goth* that sackt *Rome*, Anno 541. These were all heathen Kings, and therefore accounted among the Dragons, whereof one healed the first Beast, viz. the *Pope*. Quere.

After this *Rome* was under the Exarches of *Ravenna* 197. yeers, which were Christians; then under the *Lumbards* 56. yeers, which at first were heathen and after *Arrians*, and had but a part of the Empire.

In this time the *Visigothes* ruled in Spaine, the *Aleins* in *Guines* and *Gascoine*, the French men in the residue of France, the *Vandalls in Africke*, the *Saxons in Britain*, the *Ostrogoths* in *Mise* and *Hungarie*, the *Herules and Turinges* in *Italie* and *Rome*. Only the name of the Empire remained with *Zeno* in the East. *Transamundus* King of the *Vandalls* in *Africke* banished 220. Bishops Ann. 459. About the time was great alteration of States and Kingdomes; *Carolus magnus* overthrowing the *Gothes and Vandalls* with *Alaricus* and the *Lumbards*, was by Pope *Honorius* made Emperour of the West, Anno 802. (*Melancthon and Lanquet*)

So from *Augustulus* to *Carolus Magnus* the Empire was void, 325. yeers, wherein saith *Erasmus*, *Antichrist* was to arise. *Downam*, *Napier and Brightman*, say he rose when *Constantine* removed the Empire (out of the way) to *Constantinople*; It is true, then the whore conceived the monster, but she bore him in her womb 35. yeers, before she brought him forth to the sight of the world, 2. Thess. 2.

He that withheld was taken away by *Constantine*, (311) when he overthrew *Diocletian*, *Maxentius*, *and Maximinian* the last of those Dragons: neither is he there said presently to appear or be borne into the world, *Chap.* 13. 11. *and* 12.

The second Beast after his rising, causeth the earth and them that dwell therein to worship the first Beast, whose deadly wound was healed. These were the Emperours: as *Phocas*, who gave the first title of

of universall-Bishop to *Boniface* the third, *Bale* saith, he was a Britain first named *Wenefridus*, Anno. 606. *Pepin* and *Charles* the great, who gave great revenews to *Leo* the third. But these were of the Race of the second Beast, and not of the Dragon. About 100 yeers after the death of *Charles* the Roman Empire came to *Otho* the first German Emperor, Ann. 936. After in 996. the Electors of the Empire were ordained, by Pope *Gregory* the seventeenth and *Otho* the third.

Neither were *Boniface* or *Leo* the first Beast as some take it, for the two Beasts were bred and born long before, as hereafter will plainly appear.

Thus much shall suffice to distinguish between the Dragon, the Beast, the false prophet, and the whore, *Rev.* 20. 2.

The Dragon called also the devill and Satan is bound for 1000. yeers: his first binding by *Constantine* continued untill *Zadok* the first Emperour of the Turks: which was 1310. This dragon began to breed, Anno 1051. but was not of full growth untill *Ottaman* the first Emperour, Anno 1300. Then the Dragon and Satan compassed the tents of the Saints and the beloved city, *Rev.* 20. who were the Christians. In this time the Christians recovered *again Ierusalem*, and held it 92. yeers, *Chap.* 11. 3.

The two witnesses slain, and their corpes lying in the streets of the great city unburied three dayes and a half, is expounded by *Brightman* to be the decree of the Councell of Trent, the Pope and *Charles* the fifth, dated the eight of April 1546. Calling the scriptures a dead letter, as Pope *Innocent* had before decreed. And so the scriptures were but as a dead corpes, for the space of three yeers and a half, (*Sleydan*) untill the coming of *Mauritius*, and the men of *Magdeburg*, who made the said councell to flie the ninth of November 1549. This councell continued by fits 17 or 18 yeers. The Emperour with the consent of his brother *Ferdinando* and the Princes of Germany suffered the Scriptures again to be read in their mother tongue by a decree at *Ausburg* the seventh of October 1555. when the two witnesses were set again upon their feet, *Chap.* 11. 13. And then the tenth part of the city is said to fall, which was *England*, *Denmark*, *Swetia* and a great part of *Germany* fell then away from the Romish Religion or sea.

Napier takes it to be meant of the councell of *Constance*, which began Anno 1414.

These two witnesses are to prophesie 1260 dayes clothed in sackcloth, which are so many yeers, and then they are to be slain.

W her-

Wherefore they must not begin at *Constantines* time, as *Napier* and *Brightman* suppose, but a little after his death at the Councell of *Ariminum*: where above 200. good Bishops opposed the multitude of the *Arrians*. *Lanquet* saith it was held, Anno 361. *Melanthon* 362, from thence the 27 of September, it was removed to *Seleucium*. From whence (adding 1260 yeers) it will fall out to be about 1620 or 1621. About which time was the losse and fall of those two famous Churches of *Bohemia* and the Palatinate: or if you will, the great afflictions that fell on the two Churches of France and Germany, which caused a great rejoycing among Papists in all places. But if I might see them upon their feet again either in Anno 1624 or 25. I shall be confident it was meant of them.

Parker who wrote upon the crosse, and died at Frankford, saith (by learned *Brightmans* leave) that by the Angel powring out his viall on the sun, is meant some great affliction to fall upon some Church. And the Angel shewing *Iohn* the destruction of the whore out of the wildernesse, meaneth that he which shall destroy *Rome*, his country must be first made a wildernes, which he saith is some Protestant or Lutheran State, *Chap.* 12. 14.

The time, times and half a time, must agree with the sixth verse of the twelfth chapter, where the woman is fed in the desart 1260. dayes, which make three yeers and a half.

Also they say it was the custome of the Prophets to account yeers by moneths, weeks and dayes, as *Num.* 14 34. *Ezech.* 4. 5, 6. The 70. weekes in *Daniel* must of necessity be 490. yeers. 40. *dayes and Nineveh* shall be destroyed, *Ionah.* 3.4. which came to passe just 40. yeers after, by *Cyaxares*. And thirteene yeers before the desolation of *Ierusalem* by *Nebuchadnezzar*. *Eusebius, Of the times of the alteration of States.*

Nineveh the Imperiall city of the *Assyrians* was distant from *Ierusalem* north-east 648. miles. And Anno *mundi* 3238, and before Christ 730. *Merodach* a Chaldean slew *Senacharib* and his sonne *Assarhaddon*, and made the *Assyrians* subject to the Babylonians, *Babylon* is 680. miles from *Ierusalem* towards the east. About 536. yeers before Christ *Babylon* was taken by *Cyrus*. And so the Empire of the Babylonians came to the Persians. *Persepolis* their chief city was from *Ierusalem*, 1240 miles towards the east: about 302. yeers before Christ *Alexander magnus* overcame *Darius* and translated the Empire to the Grecians. Their chief city *Philippi* was distant

from *Ierusalem*) 954. miles north-east. A little before Christs time *Iulius* gat the name of Emperour: but it was setled in *Augustus* at the birth of Christ. So much of the second of *Daniel*.

1. In the eleventh chapter, the two witnesses prophesie clothed in sackcloth 1260. dayes.

In the twelfth chapter, the woman is nourished in the wilderneſſe 1260. dayes.

2. In the eleventh, the holy city shall they tread under foot 42. moneths.

In the 13th. power is given to the Beast to domineer 42. moneths.

A time, times and half a time is expounded three yeers and a half. Three yeers and a half contain 42. moneths, which make 1260. daies; thirty dayes to a moneth.

Now for the time of the fall and destruction of the enemies of the Church.

By the account of *Napier* it shall be, Anno 1639. *Brightman* saith before 1650. These two begin at *Constantines* time.

But I crave leave of these two worthies to begin 35. yeers after theirs, my reasons are; First, they take the man-childe to be *Constantine*, and so do I, but it is plain in the text that he is first taken up to God before the womans flying into the wilderneſſe, which came not to passe untill 23. or 26. yeers after the death of *Constantine*. Secondly, in his time the Church most flourished and had no cause to hide; But *Constantines* bounty and leaving *Rome* to the Popes government was the cause that presently *Rome* grew proud and turned to be the great whore, for (committing fornication with errour and ambition) she conceived and brought forth two sons that were Beasts: viz. *Constantius* Emperours and *Liberius* Pope both *Arrians*. These are the fathers and Grandsires of the two Beasts, viz. of all the Antichristian Emperour and Popes following. So that it was errour and persecution which caused the Church to hide her self.

The greatest difficulty is to know the time when the womans flying began: to free my self from envy and cavill of Papists and Protestants I will begin at the *Arrian* councells. And I will begin my computation at the horrible decree and councell of *Antioch*, Anno 365. And add to it 1260 yeers, the time of the womans hiding in the wilderneſſe (and the Beasts time of Domineering) it makes 1625. At the end whereof I hope the woman or Church shall come forth as a virgine and Bride trim'd for her husband, and see all her enemies trod under foot: which I pray God the father of all mercies and the God of all comfort to grant, &c.

But

But I know many will say, my calculation is incredible, considering the Popes and the Emperours late prevailings, together with their and the King of Spaines power. I answer: The whores plagues are to come upon her at a day, *Chap.* 17. which may well be understood of a yeers warning, or upon a suddain.

Also if *Babylon* be and were an Antitype of *Rome*, as it is apparent; *Babylon* was of an incredible strength and greatnesse. The walls were 50. cubits thick and 200 high, and 380 furlongs in compasse as *Strabo* saith, which makes 48. miles. The river *Euphrates* ran thorow it. The first founder was *Nimrod*, like *Romulus*, branded with the most perspicuous note of cruelty: compelling his vassals (like the Pope) to worship him with divine worship, and after his death to be honoured for one of the principall gods by the name of *Saturne*. (*Chap.* 18.) And if *Romes* destruction be described by the name of *Babylon*: and *Babylon* was destroyed upon a suddain, when they were secure. *Belshazzar* was merry in his cups. The same night the city was taken destroyed: and so may the Pope for any thing I know.

And if any ask, by whom it shall come to passe. It is said, *Rev.* 17. that there are ten horns, which are ten Kings, who shall hate the whore and make her desolate. If any demand who these ten Kings are, let them reade *Maxwells* Iury of 24. Prophets, whereof twelve are canonized by Popes for Saints, *Bale* reckons them seven in *England*, one in *Scotland*, one in *Ireland* and one in *Wales*. These saith he shall hate the whore and make her desolate.

But I will cite two or three of *Maxwells* Prophets which are most to the purpose.

First *Paulus Secundus* and *Grebnerus* of *Misma* the *Germane Astrologian*.

He foretelling divers strange things which have since come to passe. As the destruction and dissipation of the Spanish fleete in 88. The murther of *Henry* the third of France: the preferment of *Henry* the fourth to the crown. The besieging and winning of Grooning in Friezland and the death of *Philip* the second King of Spaine in his *Sericum mundi filum*. He also doeth deliver that the Lyon having the rose and the lillies on his armes shall utterly destroy the Pope; so that afterward there shall never be any more Pope.

Thus farre Maxwell out of Grebnerus.

This that follows of *Grebnerus* is taken out of the Originall, in *Trinity* Library, *Banner*. 173.

The Romane Scepter and Diademe being laid down or taken away from the house of *Austria* by fatall necessity, being oppressed of the *Germanes*, and *Forraigners*, *French*, *English*, *Danish*, and *Swevians*, flocking and flowing together hence and thence. Whence shall a horrible, bloody and most sharp battell arise, wherewith all *Europe* (being grievously shaken) shall tremble: and being sundry waies rent and wasted, it shall be obnoxious to notable mutations and changes. To this battaile, (and to the making of eruptions into the provinces of the *Pomeranes*, *Megapolensians*, and *Danes*) the King of *Swevia* of that time shall be invited and drawne by the writings of the Legate of the Romane See: to which, if he shall obey, he becomes the neerest Companion or fellow of War: but evilly and unluckily, by that propinquity or neerenesse. Wherefore I counsell him to leave *Suevia* in that state he had received it. So himselfe, his stocke and Posterity shall quietly and peaceably enjoy it, being content with their own condition: Wherewith they do Governe, they shall preserve their Nation and Subjects, and keep them bound to them in duty. But if he shall determine with his heart to perswade his people, and to draw them from the way, the Lord shall take him away by death. And so of or from a *Charles*, a Great *Charles* reigning, is made, who with great successe and fortune shall rule the Northerne people, and as an Enemie fight luckily with his Navie against the Spanish power and Tyranny, and their Navie or Armado. And together with other Christian forces conjoyned shall fight stoutly and fiercely. But God doth call out of this life the Popish wife of the King, from whence the *Romane* High Priest shall conceive great terrour, which shall the more increase and presse when *Charles* the King himself shall oppose Antichrist, and bee adverse unto him, and shall joyne his forces to the Bands of the Germanes and other neighbours, and oppugne or fight against the Spanish Diademe. And then the *Swevian* shall use his Navie with most happie successe, and his people by Land, and by Sea, against the Enemie.

Bohemia doth feele tumults and warlike noyses, with a great falling away of her people. At that time, the last *Cæsar* of the house of *Austria*, shall put on the nose of the Elector of *Saxonie*, *Spanish*, fraudulent, deceiptfull, flattering, and treacherous Spectacles. The nature of which spectacles at last he knowes and by experience is taught,

taught, that these spectacles of the house of *Austria*, are colloguing or flattering and glorious words, wicked and treacherous practises. And if he go on further to give credit unto them: he shall cast headlong himselfe, wife, and children, and all the confederates of Christendome into pernicious destruction, whence the Pope of *Rome* shall take up a great laughter. But the Lord doth raise up an Elector which shall throw down and raze out the Romane Antichrist with all his members and ayders.

In this violent, head-long and Sea-tumult, and in the song of despaire of the Romane *Cæsar*, the Exiles of all the Kings and Princes of Europe; the *Bavarians*, the *Bohemians*, *Burgundians*, and *Portingalls*, shall be restored to their former estate. And a noble and stout *Bohemian* Lord doth possesse and recover his jurisdiction.

They that have not seene the destruction, the meeting together of Armes, and the dissipation: these being expelled, shall plot or seeke their recovery. And the heires of them shall contend and labour, that by the bounty of the last Emperour of *Germanie* they may be set againe in the place of their Ancestors.

There ariseth now a fortunate *Bohemian Zisca* for the *Bohemian* Warre. And a certaine *Germane Zisca*, most powerfull and famous: who shall bruise and breake the heads of the Iesuites in *Germany*. He shall drive and banish them out of *Bohemia* and *Austria*, and shall subdue to himselfe the *Bohemians* and all that thorow *Austria* and *Pannonia* even to *Constantinople*, and all those people. And therefore it is meete and just, that a glittering and precious golden crowne, burning, be set on the head of this *Teutonicall* or *Germane Zisca*, or on the head of the *Storke*, who being a great and stout Warriour doth come forth out of the stock of *Mars*.

And he shall be called a worthy noble man. He shall rule victoriously, which shall doe these famous things and happily finish them with his other Captaines of *Zisca*. After these changes, a subtile exercised interpretor of the *Revelation* of Saint *Iohn*, may more easily understand, and more lively decipher the same, the ninths being past by little and little betweene the 606. There shall be a more lively explication of those things which *Ezechiel* and *Daniel* have Propheſied of the last Act of the age of the world.

Paulus Grebnerus his filken thread of the world perfected at *Magdeburgh*. *Anno*. 1574.

This booke was found in the Closet of Queen Elizabeth *at her death by Doctor* Nevill, &c.

Also

Also a Propheſie of Capiſtranus *in the Records of* Canterbury.

The Lyon of the houſe of *Burgundy* having got the Empire, will ſeeke to build a ſure neſt for his young: but it ſhall not be: for there ariſeth a certaine grave and conſtant man, neere *Aquiſgrave* of the *Rheine*, who being choſen, ſhall reſtore the Apoſtolicall diſcipline. And in the third incurſion of time ſhall prevaile and do great things, and there ſhall be of his race to the day of judgement.

This *Capiſtranus* was a *Franciſcan Minorite* Fryer, and prayed for the Souldiers under *Huniades* at the ſiege of *Belgrade* by the Turke *Anno* 1454. ſaith *Symonds*, *fol.* 224. He is alſo one of *Maxwells* Prophets.

Alſo *Noſtrodamus* ſaith, that *Rome* ſhall be ruled by her old *Britoniſh* head.

Thoſe 10. Kings which were to riſe with the beaſt and gave their power to her, and which ſhall alſo hate the Whore and make her deſolate. *Bale* reckons them as before, ſeven in *England*, the other three in *Wales*, *Ireland*, and *Scotland*. Theſe, ſaith he, roſe with the Beaſt, and firſt gave their power to the Beaſt, and did him homage, paying him *Peter* pence as a ſervice. This was *Anno* 433. This kingdome was afterward reduced into a *Monarchy* by *Aluredus*, *Anno Dom.* 687.

But I rather like *Grebnerus* judgement, who reckons them thus. The *French*, the *Engliſh*, the *Danes*, the *Swetians* and the *Germanes*; for they begin to combine prettily together at this time.

Savanorolla ſaith that one ſhould come over the Alpes like to *Cyrus*, which ſhould ſubvert and deſtroy *Italy* and *Rome*. He lived about, *Anno* 1496. ſaith *Lanquet*.

FINIS.

XUM